# ईश्वरसंहिता

VOLUME IV



INDIRA GANDHI NATIONAL CENTRE FOR THE ARTS

Visnuism has given rise to two very important schools of ritual and philosophy, namely Vaikhanasa and Pañcaratra. *Īśvarasaṁhitā* is an important text of the Pāñcarātra school of Visnuism.

Whereas Vaikhānasa is relatively archaic in character and leans more upon the Vedic tradition for its repertoire of Mantras used in religious rites and ceremonies, the Pañcaratra is more liberal and open in its approach. It has a text tradition going back to some two thousand years - which has also been the main source of the Viśiṣṭadvaita philosophy of Ramanuja (11th - 12th c.). In most of the Vaiṣṇava temples in South India, especially in Tamilnadu, worship is conducted in accordance with the prescription of one of the important Pāñcaratra Saṁhitās.

*Īśvarasaṁhitā* is an important text of the Pañcaratra school and is followed meticulously for conduction of daily Pūjā ceremony and performances of various religious festivals in the Nārāyaṇasvāmi temple of Melkote. It can safely be dated to 8th - 9th Century at least on the basis of its reference in the *Āgama Prāmāṇya* of Shri Yāmunacārya. It is supposed to be a simpler and smaller version of the older *Sāttvata-saṁhitā* of this school which is the earliest available work of Pāñcarātra and is considered as one of three *ratnas*, (jewels), along with *Pauṣkara-* and *Jayā-saṁhitās*. In 25 long Adhyayas the *Īśvarasaṁhitā* describes in great detail the rites, rituals and ceremonies taking place (or ought to take place) in a Vaiṣṇava temple.

Palmleaf Manuscripts of the *Īśvarasaṁhitā* were procured mainly from the Nārāyaṇasvāmi temple of Melkote for the sake of authenticity. We have also appended to the text the gloss of Aḷasiṃha Bhaṭṭa (early 19th c.) which shall be helpful in comprehending certain difficult or sectarian expressions. The English translation on the opposite (right) page has been provided for the facility of the modern scholars working on Philosophy, Ritual and Iconography of Visṇuism.

A proper understanding of ritual is obviously indispensable for the study of Art.

# ईश्वरसंहिता
# ĪŚVARASAṀHITĀ

कलामूलशास्त्र-ग्रन्थमाला

KALĀMŪLAŚĀSTRA SERIES

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# ईश्वरसंहिता

# ĪŚVARASAṀHITĀ

Critically edited and translated in Five Volumes

**Volume IV**

(Chapters XIX-XXIII)

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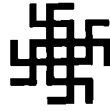


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# ईश्वरसंहिता
# ĪŚVARASAṀHITĀ

**VOLUME FOUR**
**Text and Translation (contd.)**

# एकोनविंशोऽध्यायः

## प्रायश्चित्तविधिः

**[ मुनीनां प्रश्नः ]**

मुनयः –
भगवन्नारदमुने जीर्णोद्धारविधिं तथा ।
बिम्बस्यास्पृश्य संस्पर्शे महोत्पातादि सम्भवे ॥ १ ॥
नित्यपूजादिलोपे च प्रायश्चित्तन्तु कृत्स्नशः ।
श्रोतुमिच्छामहे योगिन् तत्सर्वं सम्प्रकाशय ॥ २ ॥

**[ नारदप्रतिवचनारम्भः ]**

नारदः –
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**[ मनुष्यनिर्मितबिम्बजीर्णोद्धारविधिः ]**

मनुष्यनिर्मिते स्थाने वक्ष्ये जीर्णविधिं पुरा ।
धातुमृच्छैलदारूत्थो वस्त्रादिष्ववतारितः ॥ ४ ॥
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**[ महाङ्गानि ]**

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नाभिमेढ्रपदं चैव महाङ्गानि द्विजोत्तमाः ॥ ७ ॥

एकोनविंशोऽध्यायो व्याख्यास्यते। इह मुनिभिः पृष्टो नारदः प्रथमं मनुष्यनिर्मितबिम्बजीर्णोद्धारविधिमाह— **मनुष्य** इत्यादिभिः।

१. कर्णम् – B, C

# CHAPTER XIX

## *Method of acts of expiation*

*(Question of sages)*

1-2. Sages: O lord, sage Nārada! we desire to listen in full the method of renovation and mode of expiation[1] when the idol is touched by him who must not touch (it), when big (bad) portents occur and when worship etc. are given up. O Yogin! make clear all this.

*(Nārada begins to offer his reply)*

3. Nārada: Listen now, O Brahmins! I shall state renovation etc., by doing which happiness increases for the four persons — *deśikā* and others.[2]

*(Method of renovation of the idol made (installed by mortals))*

4-6a. I shall tell at first the method of renovation of a place that is made (or built) by man. O lordly sages! that particular form of Bhagavān, which is produced out of minerals, mud, stone and wood has been taken laid on the cloth and others, shall have the secondary limbs[3] conjoined, if they are broken. That idol, whose main limb is broken, shall be given up. Another idol must be formed.

*(Huge (main)[4] limbs)*

6b-7. I shall state, in due order, the main and subsidiary limbs. Head mouth, neck, two hands, chest, belly, navel, penis and feet, O eminent Brahmins! are the main limbs.

1. Expiation: *Prāyaścitta.* It is defined thus:
   प्रायो नाम तपः प्रोक्तं चित्तं निश्चय उच्यते ।
   तपोनिश्चयसंयुक्तं प्रायश्चित्तमिति स्मृतम् ॥ *Aṅgiras Smṛti.*
2. Ācārya, guru and others are meant here.
3. *Aṅga:* main like head, chest, hand, foot and others; *Upāṅga*: subsidiary ones, minor ones like elbow, knee, fingers, toes and other.
4. *Mahāṅga*: big limb, chief or main limb.

[ उपाङ्गानि ]

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[ मृद्बिम्बे विशेषः ]

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[ महाङ्गभङ्गेऽपि सन्धानम् ]

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[ सन्धानासम्भवे त्यागः ]

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२. विनाशस्य - B, C

*(Secondary limbs)*

8-9. Eyes, ears, nose, palate, hand, feet, fingers, hair (on the head), moustache, hair on the body, nails, teeth, group of weapons like discus, *vanamālā* and other ornaments are secondary limbs. O best among sages! listen now to the (case of the) idol made of mud.

*(Speciality in the case of idol made of mud)*

10-11a. Wooden frame of clay image[5] (*śūla*) is stated to be the main limb. The stake for the chest, stake for the hip, the enclosed space (*koṣṭhaka*) of arms and elbow, shank, thighs, and knees and others are stated, O lordly sages! to be the secondary limbs.

*(Act of joining even when the main limb breaks)*

11b-13a. O best among sages! even when the main limb breaks, joining (the broken parts) shall never be given up, when it could be done. Giving it up and the destruction (caused to it to avoid it) would create distress further and further. Huge (big) images shall not be given up.

*(The idol is to be abandoned when joining the broken parts is not possible)*

13b-20. The idol shall be abandoned at all costs when the mouth is broken. The idols that are to be given up are to be there in a deep reservoir or sea according to rules, except those which are made of minerals. O Brahmins! the earth may be dug (to keep them within the hole) according to place and time. It is not proper to abandon the superior ones (idols) made of gold, pearl,[6] (or silver) and copper in particular. Therefore, the broken

5. *Pradhānaśula*: wooden frame of clay image.
6. *tāra*: silver, pearl.

अथवा हीनताम्रोत्थमारकूटमयन्तु यत् ।
सन्धानकरणायोग्यं तद्द्वयन्तु परित्यजेत् ॥ १८ ॥
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**[ भग्नाङ्गसन्धानक्रमः ]**

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तत्तत्सजातिद्रव्येण कृत्वा योज्यं प्रयत्नतः ॥ २४ ॥
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मूलबिम्बाङ्गसन्धाने कुर्याद्बालगृहादिकम् ॥ ३० ॥

parts are to be joined. When they could not be joined even with effort they have to be abandoned. Or, that material (out of which the idol is made) is to be duly melted while it is to be abandoned and an idol must be made (accomplished) as before with that material. Or that (idol) which is made of (a kind) of brass and (originally) produced out of inferior copper and are fit to be united, both shall be abandoned. That idol which is abandoned shall be thrown away following the method stated before. Then another idol shall be made out of silver or gold, O lordly sages! or from materials of the superior kinds, belonging to that species. This is the procedure everywhere for *karma* idol.

*(Method of joining the broken limbs)*

21-35a. O Brahmins! listen to the mode of uniting the broken limb. In the case of idols (made) of metal, stone and wood, the broken limb shall be (wound tied) with the plates of metals. O best brahmins! or the broken limb of the idol made of metal shall be united with the liquefied gold and others with effort. O best sages! the broken limbs of idols in painted figures and made of mud, is to be joined with effort with the material belonging to that particular kind. If the broken limb of all (kinds) idols is lost, then it shall be united, with effort, with the material of that kind. O best sages! when the main limb of a gem set idol is broken, it must be joined (suitably) and shall not be given up, like the stony idol which is self-manifest. O Brahmins! the priest shall bring in the jar, the power that rests in the worn out idol, when all the limbs are to be joined or it is to be created again. Worship is to be done there (in the pitcher) which (the limb or limbs) are to be joined when joining is to be done before a month, the power (lying in the pitcher) is to be worshipped. If joining is delayed after that upto twelve years, then the temple in miniature shall be built, the small idol shall be installed there. The power (lying in the pitcher) may be brought there and worshipped. O brahmins! when a limb alone is to be joined, sprinkling shall be done. If another is to be made, installation is to be done again. The small temple is to be erected when the limb of the *mūla* idol is to be joined. When the limb

कर्मबिम्बाङ्गभङ्गे तु तत्तद्बिम्बगतं विभुम् ।
मूलबिम्बे समुद्वास्य सन्धानादि समाचरेत् ॥ ३१ ॥
बालालये तु प्रथमे जीर्णोद्धाराभिधेऽन्तिमे ।
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**[ बिम्बे नष्टे कर्तव्यः क्रमः ]**

बिम्बे चोरादिभिर्नष्टे बालगेहे प्रमादतः ॥ ३५ ॥
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यथापूर्वं प्रतिष्ठाप्य स्थापयेत् पुरुषोत्तमम् ॥ ३८ ॥
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जीर्णाख्यस्य विधेः पूर्वं न कदाचित्समाचरेत् ॥ ४० ॥

**[ उत्कृष्टबिम्बलाभे नीचस्य त्यागः ]**

रीतिजे ताम्रजे वापि आरकूटमयेऽपि वा ।
प्रणीते पूज्यमाने तु कर्मबिम्बादिके सति ॥ ४१ ॥
कालान्तरेण जीर्णेऽस्मिन् उत्कृष्टसमुपस्थिते ।
निकृष्टं सन्त्यजेद्विद्वान् न दोषस्तत्र विद्यते ॥ ४२ ॥

of the *karma* idol is broken, the Lord who is in that idol shall be removed to the *mūla* idol, joining and other acts shall be done. At the commencement (first day) and final day of renovation, expiatory act is now said by me in the small temple. O best sages! listen. When the time fixed for request has expired, the agent (priest) shall give bath in making the temple and idol. The bath shall be of the best kind as directed by the *śāstras*. Later he should ask for (fix) the time required to complete it. If the subsequent time of twelve years is elapsed, when this is not done then installation shall be done again to the *mūlabera* or in the small temple.

*(The procedure to adopt when the idol is lost)*

35b-40. When the idol in the small temple is lost due to thief etc., owing to carelessness, same idol must be procured and be duly installed. Bath of the *uttama* kind shall be given and *śānti homa* shall be done. O brahmins! if the idol that has been taken away by the thieves and brought back, it shall be installed again as before without *nayanonmīlana*, when it is moved from its place for some reason or other, Puruṣottama shall be installed. All regularly occuring and occasional acts are to be done in the small temple. If the idol which was formerly installed becomes bereft of good features, then it shall be made to possess (them) the features at the time of renovation. The rite of renovation shall never be done before.

*(The low kind of idol is to be abandoned when the superior kind is acquired)*

41-49. When the *karma* and other idols are made of bell metal,[7] copper or brass and are worshipped and become worn out in course of time and when a superior one (idol made of superior metal) is available, the inferior one (mentioned above) shall be abandoned by him (priest) who comes to know it. There is nothing wrong there. When the *mūla* idol has been installed

7. *rīti:* bell metal.

लोहपाषाणमृत्काष्ठैः स्थापिते मूलकौतुके ।
न सम्पाद्यमतोऽन्येन कदाचिन्मुख्यवस्तुना ॥ ४३ ॥
पुरावज्जीर्णतां यातं कर्तव्यं मूलकौतुकम् ।
प्राक्स्थितं बहुबेरं वा एकबेरमथापि वा ॥ ४४ ॥
जीर्णोद्धारेऽपि कर्तव्यं पूर्ववन्मुनिपुङ्गवाः ।
व्यत्यासं नैव कुर्वीत बहुबेरैकबेरयोः ॥ ४५ ॥
लक्ष्म्यादिकान्तारहिते[3] बहुबेरपुरस्थिते ।
जीर्णोद्धारे तु देवीभ्यां कल्पयेत्सहसा विना ॥ ४६ ॥
सर्वदा बहुबेरत्वहानिर्न स्याद्विपर्ययात् ।
शयनं वासनं यानं स्थानं वा प्राग्यथास्थितम् ॥ ४७ ॥
तथैव स्यात्पुनस्सृष्टावन्यथा वेच्छया भवेत् ।
जीर्णे देवे पुनस्सृष्टे देव्यो यदि यथास्थिताः ॥ ४८ ॥
देवीभिस्ताभिरेवायं योज्यो देवो न चान्यथा ।
एवं मानुषबिम्बस्य जीर्णोद्धारः प्रकीर्तितः ॥ ४९ ॥

**[ स्वयंव्यक्तजीर्णोद्धारविधिः ]**

स्वयंव्यक्ते तथा दिव्येस्सैद्धे चार्षाद्यमानुषे ।
जीर्णोद्धारविधिं वक्ष्ये शृणुध्वं मुनिसत्तमाः ॥ ५० ॥
स्वयंव्यक्तादिबिम्बानां महाङ्गे वा ह्युपाङ्गके ।
भग्ने सन्धानमेव स्यात्त्यागस्तु न कदाचन ॥ ५१ ॥
सन्धानायोग्यमपि तत्र त्याज्यं मुनिसत्तमाः ।
शालिग्रामशिलाबिम्बं भिन्नं भग्नं बृहत्क्षतम् ॥ ५२ ॥
अल्पक्षतं च सौवर्णैः पट्टैर्दृढतरं यथा ।
बन्धयेच्च तथैवैषु स्वयंव्यक्तादिकेष्वपि ॥ ५३ ॥

स्वयंव्यक्तादिजीर्णोद्धारणविधिमाह — **स्वयंव्यक्ते** इत्यादिभिः ।

शिलामयेषु बिम्बेषु भिन्नं भग्नं च योजयेत् ।
सुवर्णनिर्मितैः पट्टैर्यथा दृढतरं भवेत् ॥ ५४ ॥

३. कान्तराहिते - A

made of metals, stones, mud and wood, any other object of superior material is not be acquired at any time. The *mūla* idol must be attended to as before, as it becomes worn out. O eminent sages! whether many idols (in a group) or a single one, (as they have been in existence) renovation must be done as before. Transposition shall not at all be done between many idols and a single idol. When renovation is to be done for many idols, which are devoid of the consorts like Lakṣmī, it must be done at once without the two consorts. There will be no harm for many idols though the reverse of this. Postures of lying, sitting, moving on the vehicle and standing shall be retained as they were before. When they are newly made, it may be otherwise according to one's desire. When God (idol) is worn out and is made again, and if the goddesses stand as they are, god must be joined only with those goddesses and not in any other way. Thus renovation is then stated for the idol made (installed) by human beings.

*((Method of renovation in the case of self manifest idols)*

50-72. O good sages, listen, I shall tell the way of renovation in the case of (idols) self manifest, divine, made (or installed) by the *siddhas*, sages and others and human beings. When the main or secondary limb of the idols which are self manifest and other kind is broken it must be only joined. It shall never be abandoned. O best sages, even when it is not fit to be joined, it shall not be abandoned. The idol made of *śāligrāma*[8] stone is split, broken, much injured or slightly injured, it shall be bounded firmly with golden strip. Similarly this is to be done in the self manifest etc., idols made of stone, when they are split and broken, could be firmly joined (wound up) by strips of gold. Or that limb shall be made with gold and properly united. When a limb

8. *Sālagrama:* written also as śālagrama or śāligrāma; a sacred stone worshipped by the Vaiṣṇavas. It is held to be fully pervaded by Viṣṇu. It is usually black in colour. It is found in the village Śālagrama on the banks of the river Gaṇḍakī. It is of various dimensions and has the marks, which, on identification declare the stone as Santānagopāla, Matsya, Hayagrīva, Sudarśana and others.

यद्वा तदङ्गं हैमेन कृत्वा सम्यङ्नियोजयेत् ।
दारुजे लोहजेष्वेवं स्वयंव्यक्तादिकेष्वपि ॥ ५५ ॥
भेदेऽप्यङ्गे समाधिः स्यात्स्वयंव्यक्ताश्मबिम्बवत् ।
रत्नजेऽपि समाधानमेवमेव समाचरेत् ॥ ५६ ॥
मृण्मये मूलबिम्बे तु जीर्णे वाथ जलादिभिः ।
हीनाङ्गे वा तथा कुर्यात्सन्धानन्तु प्रयत्नतः ॥ ५७ ॥
एवं वर्णविहीनेऽपि सन्धानन्तु समाचरेत् ।
मृत्तिकाशूलरज्ज्वादीन्न कदाचित्परित्यजेत् ॥ ५८ ॥
तथैव चित्रबिम्बाङ्गं गलितं गन्धभावितैः ।
सितरक्तादिकै रागैः पावनैरस्त्रमन्त्रितैः ॥ ५९ ॥
चित्रयेत्तु यथापूर्वं शिल्पिभिः शास्त्रकोविदैः ।
अत्रायं हि विशेषः स्यात्स्वयंव्यक्तादिषु द्विजाः ॥ ६० ॥
न बालगेहबिम्बाद्यं कुर्यात्तत्रैव पूर्ववत् ।
पूजायां वर्तमानायां समाधानादिकं चरेत् ॥ ६१ ॥
सन्धानान्ते तु विधिवत्कुर्यात्सम्प्रोक्षणादिकम् ।
देवादिपूजिते वापि स्वयंव्यक्ते तु कौतुके ॥ ६२ ॥
मृद्दारुजे तु सञ्जीर्णे क्रिमिवह्निजलादिभिः ।
तत्तद्बालगृहं कृत्वा पूज्यमाने तु पूर्ववत् ॥ ६३ ॥
क्रमादर्चान्तरं कृत्वा स्थापयेच्च यथाविधि ।
बालबिम्बे तु जीर्णेऽत्र कुर्यादेवं पुनःपुनः ॥ ६४ ॥
स्वयंव्यक्तादिबिम्बानि यादृशानि भवन्ति हि ।
लक्षणैश्च प्रमाणैश्च युक्तानि रहितानि वा ॥ ६५ ॥
उत्कृष्टलोहजातानि अपकृष्टोत्थितानि वा ।
तादृशानि भवन्त्येव न कुर्यादन्यथा पुनः ॥ ६६ ॥
न लक्षणान्तरं कुर्यान्न प्रमाणान्तरं तथा ।
न तु द्रव्यान्तरं चैव न तु कुर्यात्क्रियान्तरम् ॥ ६७ ॥
मन्त्रान्तरं न कुर्वीत सर्वं कुर्याद्यथापुरम् ।
कुर्याच्चेल्लक्षणादीनां विपर्यासं मुनीश्वराः ॥ ६८ ॥

is split in the case of those made of wood, metal and even (if they are) in the self manifest ones, joining (the broken part) is to be done as in the case of stony idol which is self manifest. Thus is to be joined even in the idol made of gems. When the *mūla* idol which is made of mud become worn out or loses a part due to water and others (affecting it), it must be conjoined making an effort. When colour is lost, it must be conjoined. Mud product, wooden frame and ropes shall never be abandoned. Similarly, when the limb in the painted idol falls down, it must be painted with colours, that are scented, which are white and non-white, which are holy and are consecrated with *astramantra* with the help of artisans conversant with the system. Yet, there is this speciality in the case of self manifested. O brahmins! idols in the small temple shall not be made there as before. It should be conjoined when worship continues. Sprinkling etc. shall be done duly after it is joined. When the idol is worshipped by gods and others, or is self manifest, or that which is made of mud and wood, becomes worn out through worms, fire, water and others, then he shall go to the respective small temple and do worship as before. Another idol shall be made and installed duly. This shall be done again and again when the small idol (in the small temple) becomes worn out. Those idols which are self manifest, which as they are possessing the marks those which are with or devoid of the features and measurements, whether made of superior metals or inferior ones, they shall be made as they are. They shall not be changed. Other features shall not be added nor any other measurement nor any other material be used or any other (ritualistic) act be done. Another mantra must not be used. Everything shall be done as before.

राज्ञो राष्ट्रस्य सर्वेषां प्रत्यवायो महान् भवेत् ।
तस्मात्पौराणिकस्थाने[४] न विपर्यासमाचरेत् ॥ ६९ ॥
लक्षणादिष्वपि तथा न कुर्यादन्यथा पुनः ।
येषु व्यक्तेषु चिह्नानि नाभिव्यक्तानि वै द्विजाः ॥ ७० ॥
तान्यपि स्वानि चिह्नानि ललाटे वांसपट्टके ।
पृष्ठे वाप्यङ्गपट्टे वा पाणिपादतलेषु वा ॥ ७१ ॥
मूर्ध्नि वा दधते तस्मात्तत्र तत्र निरीक्षयेत् ।
तस्मादलक्षणा व्यक्तिर्विद्यते न कदाचन ॥ ७२ ॥

**[ अत्यल्पन्यूनतायां कर्तव्यक्रमः ]**

स्वयंव्यक्तकादिके चैव मानुषे च मुनीश्वराः ।
शिलामयादिबिम्बानां नासाद्यवयवेषु च ॥ ७३ ॥
एकद्वित्रियवा मात्रं न्यूनता सम्भवेद्यदि ।
पूर्ववत्कारयेत्तत्रतीक्ष्णशस्त्रेण यत्नतः ॥ ७४ ॥
ततः सम्प्रोक्षणं कुर्याद्देवस्य मुनिपुङ्गवाः ।
एवं पीठादिभङ्गेऽपि सन्धानं सम्यगाचरेत् ॥ ७५ ॥
प्रतिमा चैव तत्पीठं प्रासादो[५] गर्भमन्दिरम् ।
विग्रहं देवदेवस्य चतुष्टयमिदं समम् ॥ ७६ ॥
समाधिश्च तथा शान्तिः कार्या तत्र सदा समा ।
प्रभाभङ्गो यदिभवेद्बन्धयेल्लोहपट्टकैः ॥ ७७ ॥

**[ पीठभङ्गे क्रमः ]**

पीठभङ्गे तु तं पीठं सर्वदा सन्त्यजेद्बुधः ।
किञ्चिन्न्यूनन्तु तं पीठं बन्धयेल्लोहपट्टकैः ॥ ७८ ॥
प्राक्तनार्चाङ्गभङ्गादिदोषैर्या चातिदूषिता ।
निर्दोषादासनात्तस्मात्तामुत्थाप्य विसृज्य च ॥ ७९ ॥

४. पौराणिके - B
५. प्रासादे - A

O lordly sages! if changes in the features are done, there will be great sin for all, king and kingdom; if marks and others are changed. Therefore change shall not be made in the place[9] (or order) of earlier ones. This shall not be done in the features also. Otherwise, O Brahmins! the marks which are not evident among those which are manifest, they, their own marks are borne in the forehead, shoulder blade, back, strip in the limbs in the areas of hand and feet or head. Therefore, they shall be observed. Thus there shall never be an idol without features.

*(Obligation where there is a very slight deficiency)*

73-77. O lordly sages! if the idols made of stone and others, present in self manifest and man made places, happen to be deficient by one, two or three *yavas* in the nose and other limbs it must be set right as before, through efforts, with a pointed weapon (instrument). Thus, O best sages! sprinkling (consecration) shall be done for God. Pedestals and others are thus to be well united when they are broken. Idol and pedestal, temple, sanctum sanctorum and the image of God of gods — all these four are to have the joining and *śānti* are always the same. If the radiant fitting[10] (*prabhā*) is broken, it shall be bound by iron strips.

*(Breaking of pedestal)*

78-82. The wise man (priest) shall leave off that pedestal, when it is broken. That pedestal shall be bound by iron (metallic) strips, when the break is slight. That which becomes much defective by the defects of the limbs of old idols breaking down, shall be raised from the defectless seat and shall be abandoned. It shall be installed on a pedestal produced as before in the pedestal and fixed there duly, when the pedestal breaks down, another must be arranged and united firmly. When the idol and its pedestal get

9. *Paurāṇikasthāna:* a place where idols consecrated in very early times are kept.
10. Holy figures or bodies are held to have a radiant halo around them, at least around the face. In the case of idols, a wooden frame semi-circular in shape (*Prahā*) is set and the idol is placed within it. This frame is given a coating of gold or silver so as to make a clear representation of this radiant halo.

पूर्ववन्निर्मितां पीठे स्थापयेत्तु यथाविधि ।
पीठभङ्गे तथाऽन्यस्मिन् कल्पिते योजयेद्दृढम् ॥ ८० ॥
प्रतिमापीठयोरष्टबन्धविश्लेषणेऽपि च ।
अष्टबन्धं पुनः कृत्वा संप्रोक्षणमथाचरेत् ॥ ८१ ॥

**[ मानुष स्वयंव्यक्तादिसाधारणजीर्णोद्धारक्रमः ]**

स्वयंव्यक्तादिके चैव मानुषे च मुनीश्वराः ।
बिम्बे चोराद्यपहृते तत्तद्द्रव्येण पूर्ववत् ॥ ८२ ॥
निर्माय लक्षणोपेतं प्रतिष्ठाप्य तदैव तु ।
पूर्ववत्पूजयेन्मन्त्री बिम्बं सर्वत्र सर्वदा ॥ ८३ ॥
द्रव्यान्तरेण वा कुर्यात् देशिको यागसिद्धये ।
चोरैरपहृतं बिम्बं पुनः प्राप्तं यदि द्विजाः ॥ ८४ ॥
कृत्वा संप्रोक्षणं पूज्यं मानुषे तु द्विजोत्तमाः ।
पुनः प्रतिष्ठां कुर्वीत नयनोन्मीलनं विना ॥ ८५ ॥
मूलबिम्बेऽग्निना दग्धे मानुषे वाऽप्यमानुषे ।
सहस्रकलशस्नानमार्चतव्यं विधानतः ॥ ८६ ॥

मानुषस्वयंक्तादिसाधारणमुद्धारक्रममाह — **स्वयंव्यक्तादिके चैव** इत्यादिभिः ।

वह्निना कर्मबिम्बादौ वैवर्ण्यं समुपागते ।
तत्तद्बिम्बेषु कुर्वीत स्नपनं चोत्तमं क्रमात् ॥ ८७ ॥
वह्निदाहादिना मूलबिम्बे वा कर्मकौतुके ।
भिन्नाङ्गे सति सन्धेयं प्राग्वत्तच्छिल्पिसत्तमैः ॥ ८८ ॥
सन्धानान्ते[६] तु सर्वत्र कुर्यात्सम्प्रोक्षणं विभोः ।

**[ मानुषस्वयंव्यक्तादिभेदेन प्रासादादिजीर्णोद्धारविधिः ]**

प्रासादादेः ततो विप्रा जीर्णोद्धारश्च वक्ष्यते ॥ ८९ ॥
तत्र पूर्वं मानुषस्य विधानं शृणुत द्विजाः ।
भग्ने विमानैकदेशे शिखाकुम्भादिकेऽपि वा ॥ ९० ॥

६. सन्धनान्तं - A

separated from *aṣṭabandha,*[11] then *aṣṭabandha* must be done again and consecration shall be done.

*(Method of renovation in a general way in the case of idols made by man, self manifest and others)*

82-89a. O lordly sages! when the idol which is self manifest or made (installed) by man, is stolen away by the thieves, the idol must be prepared as before with that particular material, so as to have the (same) features, it shall be installed. At that very moment, the priest who knows the mantra shall always worship it everywhere. Or, the priest shall make it with some other material for doing worship successfully. O Brahmins! if the idol, which was stolen by the thieves is got again, then it must be consecrated (sprinkled with holy water) and worshipped. If the idol is one installed by human beings, O eminent brāhmins! it is to be installed again without opening of the eyes. When the *mūla* idol is burnt with fire, whether it is installed by man or not, bath is to be given with 1000 pitchers according to the precepts. If *karma* idol and others undergo change of colour on account of fire, bath of the *uttama* kind must be done in due order for those idols. When the *mūla* idol or *karma* idol has its limb split by fire, forest conflagration, and others they have to be joined as before by the eminent artisans. Consecration must be done for the Lord in all cases at the end of unification.

*(Method of renovating the temple and others according to the differences as made by human beings, self manifest and others)*

89b-128. O brahmins! renovation for the temple and others is mentioned, O brahmins! listen at first to the method for human (*mānuṣa*) kind,

11. *aṣṭabandha:* mortar made up of eight ingredients used for fixing the image. The space between the broken parts is cemented with the powdered ingredients of soft cotton, ghee of buffalo, granules of sand, lac, bee-wax, resin, decoction of red ochre, pebbles and jaggery.

विमानसंस्थितान् देवान् मूलबेरस्य पीठके ।
समावाह्यार्चयन् भग्नं प्रासादावयवं दृढम् ॥ ९१ ॥
सन्धाय पश्चाद्देवस्य सप्रासादस्य सत्तमाः ।
सम्प्रोक्षणादिकं कुर्याच्छास्त्रदृष्टेन वर्त्मना ॥ ९२ ॥
विमाने सर्वतो भग्ने बालस्थानं प्रकल्प्य च ।
प्रासादान्तर्गता यास्तु देवतास्ताः मुनीश्वराः ॥ ९३ ॥
बालबिम्बस्य पीठस्थाः कृत्वा पूज्यास्तु पूर्ववत् ।
तथैव बालबिम्बे तु नित्यनैमित्तिकादिकम् ॥ ९४ ॥
पवित्रारोहणान्तं च सर्वं कर्म समाचरेत् ।
प्रासादं तु पुनः कृत्वा प्रतिष्ठाप्य यथाविधि ॥ ९५ ॥
सम्प्रोक्षणादिकं कुर्यात् देवस्य मुनिपुङ्गवाः ।
एवं हि मण्डपे साले गोपुरे माळिकादिके ॥ ९६ ॥

मानुषस्वयंव्यक्तादिभेदेन प्रासादादिजीर्णोद्धारमाह — **प्रासादादेः** इत्यादिभिः ।

जीर्णे तत्रस्थिताः सर्वा नीत्वान्यत्र तु देवताः ।
यथापूर्वं नवं कृत्वा प्रतिष्ठाप्य विधानतः ॥ ९७ ॥
उत्तमस्नपनंकुर्यात् तस्य दोषस्य शान्तये ।
प्रासादादि पुराक्लृप्तं लक्षणैरुज्झितं यदि ॥ ९८ ॥
जीर्णोद्धारप्रकरणे कुर्यात् तल्लक्षणान्वितम् ।
प्रासादादौ पुराक्लृप्ते मृण्मये चैष्टकेऽपि वा ॥ ९९ ॥
जीर्णे पुनः समुद्धारे शिलाभिर्वा प्रकल्पयेत् ।
स्वयंव्यक्तादिके धाम्नि जीर्णोद्धारस्तु वक्ष्यते ॥ १०० ॥
प्रासादादेरेकदेशभङ्गश्चेत् तत्र संस्थिताः ।
देवास्त्वन्यत्र नोद्वाह्याः पूजयन्नेव तत्र तान्[७] ॥ १०१ ॥
भग्नैकदेशं सन्धाय कुर्यात्सम्प्रोक्षणं द्विजाः ।
प्रासादे सर्वतो भग्ने प्रासादस्थास्तु देवताः ॥ १०२ ॥

७. ताः - A

when a part of *vimāna*[12] is broken or *śikhākumbha*[13] and others are broken, the deities which are stationed in the *vimāna* are to be brought down to the pedestal of the *mūla* idol and worshipped the broken limb of the temple shall be strongly joined. O good men! sprinkling (consecration) shall then be done to God along with temple, in the way that is sanctioned in the *śāstra.* When the *vimāna* is broken on all sides, a small temple[14] shall be erected. O lordly sages! all those deities who are within the temple are to be placed in the pedestal of the small idol and worshipped as before. All acts beginning with the regular and occasional rites and ending with the raising of the *pavitra*[15] shall be done to the small idol. The temple shall again be built and duly installed. O lordly sages! sprinkling etc. are to be done to God. Thus when the pavilion enclosure, tower, *mālikā*[16] and others become worn out the deities stationed there are all to be taken to some other place. Then they shall be made new as (they were) before and are to be installed according to the direction. They are to be given the bath of the best kind to mitigate that defect. If temple etc. which were built long ago are to become bereft of the (their) marks, they shall be made to possess those marks on the occasion

12. *vimāna:* superstructure of various prescribed shapes above the sanctum sanctorum including the full structure of the *garbhagṛha.*
13. *kumbha:* pitcher supporting *śikhā.*
14. *bālasthāna: (Sthāna:* place or temple) small temple, place of *Bālabimba.*
15. *pavitrārohaṇa:* applying the *pavitra;* cf Ch. 15.
16. *mālikā:* gallery, white washed upper storied house.

मूलबिम्बस्य पीठे तु समावाह्य समर्चयन् ।
प्राक्तनैरेवेष्टकाद्यैस्तत्सजातीयवस्तुभि: ॥ १०३ ॥
नूतनैश्चापि मिलितै: प्रासादं कल्पयेत्पुन: ।
पूर्वं विमानं यद्द्रव्यं यादृग्लक्षणसंयुतम् ॥ १०४ ॥
तादृगेव पुन: कुर्यान्न कुर्यादन्यथा पुन: ।
पुन: कृतं विमानाद्यं प्रतिष्ठाप्य यथाविधि ॥ १०५ ॥
सम्प्रोक्षणादिकं कुर्याद्देवस्य मुनिपुङ्गवा: ।
स्वयंव्यक्तादिके वापि देवसिद्धादिकल्पिते ॥ १०६ ॥
बिम्बे विमाने प्राकारे गोपुरे द्वारि मण्डपे ।
पीठे वा पचनावासे कोशागारादिकेऽपि वा ॥ १०७ ॥
लक्षणैरन्विते वापि लक्षणैरुज्झितेऽपि वा ।
जीर्णे पुनस्तथा कुर्यात्पूर्वरूपानुसारत: ॥ १०८ ॥
अन्यथा करणे विप्रा: प्रत्यवायो महान् भवेत् ।
स्वयंव्यक्तादिके धाम्नि तथा देवादिकल्पिते ॥ १०९ ॥
चिरकालवशात्किञ्छिच्छैथिल्यं समुपागते ।
निर्वाहकाणां भक्तानां शास्त्रज्ञानामनुज्ञया ॥ ११० ॥
बाह्ये वाभ्यन्तरे धाम्नो रक्षणार्थं शिलादिभि: ।
निपुणै: शिल्पिभि: कार्यो भित्तिबन्ध: समन्तत: ॥ १११ ॥
विमाने वह्निदग्धे तु मानुषे वाप्यमानुषे ।
तद्दोषशान्तये कुर्यादधमस्नपनं विभो: ॥ ११२ ॥
वह्निदाहादिना भग्ने प्रासादे पूर्ववत्तु तत् ।
सन्धाय शिल्पनिपुणै: कुर्यात्सम्प्रोक्षणादिकम् ॥ ११३ ॥
क्ष्माभेदजलवेगाद्यै: पतितं भगवद्गृहम् ।
प्राग्बिम्बसहितं तस्माद्देशादन्यत्र कल्पयेत् ॥ ११४ ॥
नष्टे सबिम्बे सदने दिव्यादौ प्राग्वदाचरेत् ।
चोरनद्यादिवेगाद्यैरतिनष्टे तु मानुषे ॥ ११५ ॥
बिम्बे पश्चात्प्रकुर्वीत पूर्ववद्वान्यथा तु वा ।
न शून्यमूलबिम्बत्वाद्बालार्चावाहनादिकम् ॥ ११६ ॥

of renovation. If the temple etc., which were built long ago, out of mud or bricks become worn out, they shall be made of stone, when renovation is taken up.

Renovation is stated with reference to the temple that is self manifest. If a portion of the temple is shattered, then the deities who are stationed there shall not be taken elsewhere nor are they to be worshipped. O brahmins! a part of the shattered portion shall be united and sprinkling must be done. If the temple is fully shattered, the deities who are stationed in the temple are to be brought to the pedestal of the *mūla* idol and be worshipped. The temple shall again be built with the old[17] bricks and materials belongong to that kind and mixed up with new ones. That material which was used to build the *vimāna* possessing particular marks that alone shall again be used and not any other. The newly built *vimāna* shall be duly installed, O lordly sages! and sprinkling and others be done to the Lord. If the idol, *vimāna*, enclosure, tower, pavilion at the entrance, pedestal or kitchen,[18] treasury etc. become worn out, though having marks or deprived of marks, they shall be again made to be so according to the previous forms. O brahmins! if they are done otherwise, there will be great sin. When the temple is self manifested and built by gods and others have a slight looseness owing to the long lapse of time, permision shall be taken from those who maintain it (temple), devotees and those who know the *śāstra* (architecture) then walls are to be raised on all sides by the skilled artisans with slabs and others to protect the temple externally and internally. When the *vimāna* is burnt by fire, whether it (*vimāna*) is made by man or not by him, bath of the *adhama* kind is to be given for god to lessen that evil. When the temple is shattered by fire and conflagration, it must be made compact as before by those who are skilled in architecture; sprinkling and others are to be done. If the temple (house of the lord) that is fallen owing to cleavage in the ground, speed of water and others along with the former idol, then it (temple) shall be built in a place other than that. In the case of temples of divine nature are destroyed with the idol, the act must be day as before. When the idol made by man is much destroyed by thieves, speed of rivers and others, that

17. *prāktanaiḥ*: old, the bricks which were already used for construction.
18. *pacanāvāsa: (Pacana:* cooking; *āvāsa*: abode, house) a place where cooking is done; kitchen.

न कुर्याद्देशिकेन्द्रस्तु पूर्ववत् स्थाप्य पूजयेत् ।
एवं हि सर्वदेवानां परव्यूहादिरूपिणाम् ॥ ११७ ॥
विष्वक्सेनगणेशादिपरिवारगणस्य च ।
क्लृप्तानां गोपुराद्येषु विभवव्यूहरूपिणाम् ॥ ११८ ॥
सान्निध्यातिशयात्तेषु पूजितानां दिनं प्रति ।
जीर्णोद्धारविधिः प्रोक्तः सर्वेषां मुनिपुङ्गवाः ॥ ११९ ॥
तत्तत्सान्निध्यानुगुणं प्रतिष्ठादिकमाचरेत् ।
प्रायश्चित्तं समभ्यूह्य साधकस्तु समाचरेत् ॥ १२० ॥
बिम्बादीनां च धामादेरङ्गभङ्गादिके सति ।
आचार्यस्त्वनुतापार्तः स्वमन्त्रमयुतं जपेत् ॥ १२१ ॥
तदारभ्य ब्रह्मचर्यव्रतस्थः साधकैः सह ।
यावद्बिम्बसमापत्ति जपेन्मन्त्रमतन्द्रितः ॥ १२२ ॥
चतुःस्थानार्चनं कुर्यात् सर्वदोषप्रशान्तये ।
त्रिरात्रं वा सप्तरात्रं पात्रेभ्यो दानमाचरेत् ॥ १२३ ॥
गोभूहेमादिकानां तु यथाशक्ति मुनीश्वराः ।
ब्राह्मणान् भोजयेन्नित्यं शतं वापि सहस्रकम् ॥ १२४ ॥
यावद्बिम्बस्य सन्धानं विशेषेणार्चयेद्विभुम् ।
सन्धानान्ते तु देवस्य कृत्वा सम्प्रोक्षणादिकम् ॥ १२५ ॥
शान्तिहोमं तथा दानं ब्राह्मणानां च भोजनम् ।
कारयेद्यजमानस्तु आचार्यं दक्षिणादिभिः ॥ १२६ ॥
तोषयेच्छक्त्यनुगुणं तेन तुष्यति केशवः ।
अपूर्वकल्पनाज्जीर्णसमुद्धारेऽधिकं फलम् ॥ १२७ ॥
लभते यजमानस्तु नात्र कार्या विचारणा ।
इत्येवं मुनिशार्दूला जीर्णोद्धारो मयोदितः ॥ १२८ ॥

**[ बिम्बादीनामस्पृश्यस्पर्शप्रायश्चित्तम् ]**

ततस्तु बिम्बस्यास्पृश्यस्पर्शादौ मुनिपुङ्गवाः ।
प्रायश्चित्तं प्रवक्ष्यामि शृणुध्वमवधानतः ॥ १२९ ॥

अथ बिम्बादीनामस्पृश्यस्पर्शप्रायश्चित्तमाह — **ततस्तु बिम्बस्य** इत्यादिभिः ।

(sprinkling, unification) must be done later or in a different way as stated before. Worship, invocation and others shall not be done to the small idol when the *mūla* idol is not there. The eminent priest shall instal as before and worship. O lordly sages! method of renovation is stated for all deities taking the forms of transcendent, division and others, the host of the retinue like Visvakṣena, Gaṇeśa and others, who are stationed in the towers and others taking the form of divine, descents and divisions and who are worshipped every day as they have a superior presence. Method of renovation is stated for all, O eminent sages! installation etc. are to be done consistent with their respective presence. The priest shall perform expiation, inferring (its) nature. If the limbs of the idols etc. and parts of the temple are broken, the priest shall be filled with compassion, and do *japa* of (deities) mantra for ten thousand times. He (priest) shall observe celibacy from that time along with the others (priests) and do *japa* of the mantra assiduously till the making of that idol, worship in the four places shall be done to control all defects, gifts, cows, ground, gold etc. shall be given according to his capacity for three days or seven days to the deserving. O lordly sages! brahmins shall be fed daily in hundred or thousand numbers. The Lord shall be specially worshipped till the idol is made compact and sprinkling and others shall be done at the end of unification. The patron shall arrange for *śāntihoma,* gifts and food to Brahmins and the patron shall please the priest with gifts and others, according to one's capacity. Keśava is delighted with this. More fruits will accrue to the patron when renovation is made by arrangements made afresh. No reflection is to be made on this matter. O eminent sages! renovation is thus stated by me.

*(Expiation for the idol etc. when they are touched by those who are not fit to touch)*

129-196a. O eminent sages! Listen attentively, I shall tell expiation when the idol is touched. A priest who has not taken bath when he who is offended or struck by a Caṇḍāla[19] touched (associated) with impure things like hair,

19. Caṇḍāla: belonging to the lowest and most despised class.

अस्नातो देशिकश्चैवं चण्डालाद्युपघातितः[८] ।
केशास्थ्याद्यशुचिस्पृष्टःस्त्रियं गत्वा ह्यनाप्लुतः ॥ १३० ॥
स्पृशेच्चेद्भगवद्बिम्बं स्नापयेन्नवभिर्घटैः ।
आचरेच्छान्तिहोमं च शतवारं जपेन्मनुम् ॥ १३१ ॥
एतेषां गर्भगेहान्तः प्रवेशश्चेत्तदा विभुम् ।
संस्नाप्य पञ्चभिर्गव्यैः[९] शान्तिहोमादिकं चरेत् ॥ १३२ ॥
अदीक्षितैरन्यतन्त्रदीक्षितैरर्चकेतरैः ।
स्पृष्टे बिम्बे तदा कुर्यात्स्नपनं त्वधमाधमम् ॥ १३३ ॥
शान्तिहोमं जपं चापि तद्दोषस्य प्रशान्तये ।
एतेषां गर्भगेहान्तःप्रवेशे नवभिर्घटैः ॥ १३४ ॥
संस्नाप्य देवदेवेशं शान्तिहोमादिकं चरेत् ।
स्त्रीभिर्वानुपनीतैर्वा तथा वैखानसैर्द्विजैः ॥ १३५ ॥
अवैष्णवैर्वा संस्पृष्टे बिम्बे त्वधममध्यमम् ।
स्नपनं विधिवत्कृत्वा शान्तिहोमादिकं चरेत् ॥ १३६ ॥
एतैः प्रविष्टे गेहान्तमधमाधममार्गतः ।
संस्नाप्य विधिवद्देवं शान्तिहोमं समाचरेत् ॥ १३७ ॥
पतितः पातकी वापि कुष्ठ्यपस्माररोगवान् ।
काणो वाऽन्धश्च मूको वा बधिरो वाऽङ्गहीनकः ॥ १३८ ॥
परस्त्रीगमनासक्तः कुण्डो वा गोलकोऽपि वा ।
रजस्वलान्त्यजाद्यैश्च संस्पृष्टो गर्दभादिभिः ॥ १३९ ॥
स्पृशेच्चेद्भगवद्बिम्बमधमोत्तममार्गतः ।
संस्नाप्य देवं विधिवच्छान्तिहोमं[१०] तथाचरेत् ॥ १४० ॥
एतैः प्रविष्टो[११] धामान्तः कुर्यादधममध्यमम् ।
स्नपनं देवदेवस्य शान्तिहोमं तथाचरेत् ॥ १४१ ॥

८. घातकः - B, D
९. गन्धैः - B
१०. होमादिकम् - B, D
११. प्रविष्टो - B

not taking bath after joining a woman, the idol of Bhagavān is touched by times, the idol is to be given bath with nine pitchers. *Śāntihoma*[20] is to be done and *japa* of the mantra is to be done for one hundred times. If these (mentioned above) have entered within the sanctum sanctorum, then the Lord is to be given bath with *pañcagavya*. *Śāntihoma* is then to be done. When the idol is touched by those who are not initiated or initiated according to other systems and those who are other than officiating priests (for worship) then the bath is to be given of the *adhamādhama* kind. *Śāntihoma* and *japa* are to be done to control that defect. If these (uninitiated etc. mentioned above) enter into the sanctum sanctorum, the Lord of gods shall be bathed with nine jars and *śāntihoma* etc. are to be done. If the idol is touched by women, by those who have not received the sacrement of *upanayana* or by Brahmins following the Vaikhānasa tradition or by those who are not Vaiṣṇavas, then bath of the *adhamamadhyama* kind is to be duly done and *śāntihoma* etc. are to be done. When these enter into the temple, God shall duly be given the bath of *adhamādhama* kind, *śāntihoma* etc. are to be done. If one who has fallen (morally), one who is a sinner (*pātakin*), one who is affected by leprosy or epilepsy, having only one eye, blind, dumb, deaf, deficient in a limb (not having a limb in his body), attached strongly to another's wife, *kuṇḍa*[21] or *golaka*,[22] one having contact with a woman in her monthly period and a woman of the lowest caste, touched by the ass and others, the idol of Bhagavān must be given bath of the *adhamottama* kind. *Śāntihoma* shall be done duly. If these enter the interior of the temple, the *adhamamadhyama*

20. *Śāntihoma* is to be done offering sixteen oblations for each *ṛk* of Puruṣasūkta.
    Vide: शान्तिहोम: समुद्दिष्ट: स्थापनादिषु कर्मसु ।
    कुर्यात् पुरुषसूक्तेन प्रत्यृचं षोडशाहुती: ॥ SKS. Brahma. VI. 88.
21. *kuṇḍa*: son of a woman by a man other than her husband while the husband is alive (vide MS. III.174).
22. *golaka*: son of a woman by a man other than her husband while the husband is not alive (vide MS. III.156, 174).

क्षत्रैर्वैश्यैस्तथा शूद्रैः तत्तत्स्त्रीभिस्तु वा द्विजाः ।
बिम्बे स्पृष्टे क्रमात्कुर्यात्स्नपनं त्वधमोत्तमम् ॥ १४२ ॥
मध्यमाधमसंज्ञं च तथा मध्यममध्यमम् ।
एतैर्गर्भगृहाभ्यन्तःप्रवेशे मुनिपुङ्गवाः ॥ १४३ ॥
अधमाधमसंज्ञं च तथा ह्यधममध्यमम् ।
अधमोत्तमसंज्ञं च क्रमात्स्नपनमाचरेत् ॥ १४४ ॥
सर्वत्र शान्तिहोमं च सहस्रं जपमाचरेत् ।
अनुलोमजसंस्पर्शे बिम्बस्य स्नपनं भवेत् ॥ १४५ ॥
मध्यमोत्तमसंज्ञं तु प्रविष्टे तैर्गृहान्तरे ।
विमाने वापि संस्पृष्टे स्नपनं मध्यमाधमम् ॥ १४६ ॥
प्रतिलोमजसंस्पृष्टे बिम्बे तूत्तममध्यमम् ।
स्नपनं त्वाचरेत्तेषां प्रवेशे गर्भमन्दिरे ॥ १४७ ॥
प्रासादे वापि तैः स्पृष्टे स्नपनं तूत्तमाधमम् ।
कुर्यात्सर्वत्र होमं च जपं प्राग्वन्मुनीश्वराः ॥ १४८ ॥
चोरभूतो ब्राह्मणो वा क्षत्रियो वैश्य एव वा ।
शूद्रोऽनुलोमजो वापि प्रतिलोमज एव वा ॥ १४९ ॥
स्पृशेच्चेद्देवबिम्बं तु क्रमेण स्नपनं भवेत् ।
मध्यमाधमसंज्ञं च तथा मध्यममध्यमम् ॥ १५० ॥
मध्यमोत्तमसंज्ञं च ह्युत्तमाधमसंज्ञकम् ।
तन्मध्यमं च स्नपनं तथा स्यादुत्तमोत्तमम् ॥ १५१ ॥
एतैस्तु गर्भगेहान्तः प्रवेशे ह्यधमोत्तमम् ।
मध्यमाधमपूर्वं च त्रितयं चोत्तमाधमम् ॥ १५२ ॥
तन्मध्यमं च स्नपनं ह्याचरेत्क्रमशो द्विजाः ।
अज्ञातजातिभिश्चोरैः बिम्बसंस्पर्शने कृते ॥ १५३ ॥
सहस्रकलशैर्देवं स्नापयेद्विधिपूर्वकम् ।
तैस्तु गर्भगृहाभ्यन्तःप्रवेशे तूत्तमोत्तमम् ॥ १५४ ॥
स्नपनं स्यात्तु सर्वत्र शान्तिहोमो जपस्तथा ।
आशौचवद्भिर्मनुजैः महापातकिभिर्नरैः ॥ १५५ ॥

kind of bath shall be given to God. *Śāntihoma* shall then be performed. O brahmins! if Kṣatriyas, Vaiśyas, Śūdras touch the idol along with their wives (women), the *adhamottama* shall be given or *madhyamādhama* and *madhyamamadhyama*, O lordly sages! if these were to enter within the sanctum sanctorum He shall be given the bath called the *adhamādhama*, *madhyamamadhyama* and the *adhamottama*. *Śāntihoma* shall be performed in all cases and the *japa* is to be done for thousand times. When the idol is touched by one born of a man of *anuloma*[23] kind, the idol shall be given bath called *adhamottama* kind. If they enter the interior[24] of the house (temple) or touch the *vimāna*, the bath of the *madhyamādhama* kind shall be given. When the idol is touched by one who is *pratilomaja*,[25] bath of the *uttamamadhyama* shall be given. When they enter into the sanctum sanctorum[26] or when temple or idol touched by them, the bath to be given shall be the *uttamādhama*. *Homa* shall be done in all cases. O lordly sages! *japa* shall be done as stated before. If a Brahmin or Kṣatriya or a Vaiśya or a Śūdra, born of *anuloma* or *pratiloma*, while they turned a thief, touch the idol of God, bath shall be given in due order as *madhyamādhama*, *madhyamamadhyama*, *madhyamottama*, *uttamādhama*, *uttamamadhyama*, *uttamottama*. If these enter within the sanctum sactorum, O Brahmins! bath that is to be given shall be the *adhamottama*, the (groups of) three including *madhyamādhama*, and the *uttamamadhyama*. When the idol is touched by thieves, whose caste is not known, God is to be given bath duly with 1000 pitchers. If these enter the inner regions[27] of the sanctum sanctorum, the bath shall be of the *uttamottama*.

23. *Anulomaja:* issue born of a man of higher caste and a woman of lower caste.
24. *Gṛhāntara: gṛha:* house, hence it means temple; *antara*: interior.
25. *Pratilomaja:* issue of a man of lower case and woman of a higher caste.
26. *Garbhamandira: mandira*: temple or house.
27. *Garbhagṛhābhyantarapraveśa* must be the correct reading; *abhyantara:* inner area.

चण्डालैः सूतिकोदक्याम्लेच्छैर्वा पुल्कसादिभिः ।
संस्पृष्टे भगवद्बिम्बे गोघृतेनाभिषिच्य तम् ॥ १५६ ॥
सम्प्रोक्षणं च विधिवत्कृत्वा शान्तिं समाचरेत् ।
गोदानादींस्तथा कुर्याद्ब्राह्मणांश्चापि भोजयेत् ॥ १५७ ॥
चित्रमृन्मयबिम्बं तु नवीकृत्य यथाविधि ।
पुनः प्रतिष्ठां कुर्वीत स्वयंव्यक्तादिकेषु[१२] च ॥ १५८ ॥
चित्रबिम्बादिकं चापि न नवीकृत्य पूर्ववत् ।
सम्प्रोक्षणादिकं कुर्यात् तत्तु तेनैव शुद्ध्यति ॥ १५९ ॥
एतैराशौचवत्पूर्वैः प्रवेशे गर्भमन्दिरे ।
विमानस्पर्शने चापि ह्यालयस्थानि सर्वतः ॥ १६० ॥
मृत्पात्राणि परित्यज्य लोहपात्राणि शोधयेत् ।
आलयं चापि संशोध्य मार्जनोल्लेपनादिभिः ॥ १६१ ॥
पञ्चगव्येन सम्प्रोक्ष्य सर्वत्र मुनिपुङ्गवाः ।
उत्तमोत्तममार्गेण स्नापयेद्विधिधिवत्प्रभुम् ॥ १६२ ॥
तैरग्रमण्डपाभ्यन्तः प्रथमावरणेऽपि वा ।
प्रवेशे धामसंशुद्धिं प्राग्वत्कृत्वा मुनीश्वराः ॥ १६३ ॥
अधमोत्तममार्गेण स्नापयेत्पुरुषोत्तमम् ।
द्वितीयावृतिमारभ्य रथ्यावरणपश्चिमम् ॥ १६४ ॥
तैरन्तस्संप्रविष्टे तु कृत्वाऽऽलयविशोधनम् ।
अधमाधममार्गेण देवं संस्नापयेत् द्विजाः ॥ १६५ ॥
सर्वत्र शान्तिहोमं च कुर्याद्ब्राह्मणभोजनम् ।
चण्डालैश्श्वपचैर्वापि प्रमादाद्विष्णुमन्दिरे ॥ १६६ ॥
निरन्तरं कृते वासे मासमेकं मुनीश्वराः ।
मृत्पात्राणि परित्यज्य सम्मार्ज्य भगवद्गृहम् ॥ १६७ ॥
गोमयेनोपलिप्याथ पर्यग्निकरणं चरेत् ।
पुण्याहं वाचयित्वाथ प्रोक्षयेत्पञ्चगव्यकैः ॥ १६८ ॥

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*Śāntihoma* and *japa* shall be in all cases. When the idol of Bhagavān is touched by men who are polluted[28] people, who are great sinners, Caṇḍālas, *sūtikā*,[29] *udaki*,[30] Mlecchas,[31] Pulkasa[32] and others. God must be given ablution with the ghee (produced from cow's milk). Sprinkling is to be done duly and *śāntihoma* shall be done. Cows are to be given as gifts. Brahmins are to be fed. The painted figure and idol made of mud are to be revived and be installed again. The painted figures and idols in the self manifested temples shall not be revived as before. Sprinkling shall be done. It becomes purified by that itself. When these, like the polluted enter the sanctum sanctorum and touch the *vimāna*, mud vessels[33] which are made of mud in the entire temple are to be abandoned, metallic vessels are to be purified. The temple shall be swept and smeared with cowdung etc. *Pañcagavya* shall be sprinkled everywhere. O best among sages! the lord shall be given *uttamottama* bath according to rule. When they enter within the frontal pavilion or into the first enclosure, the temple shall be purified as before, O lordly sages! Puruṣottama shall be given bath according to *adhamottama* kind. When they enter within from the second enclosure upto the enclosure in the form of

28. *āśauca:* (*aśuci*: not pure, impure) here the word *āśauca* is used in the restricted sense of impurity caused by the birth of a child or death of a person, it is pollution for ten days, three days and one and half days, according to the degree of relationship.
29. *sūtikā:* a woman who has brought forth a child.
30. *Udakyā:* a woman in her monthly courses.
31. Mlecchas: a person who does not speak Sanskrit and does not conform to the usual Hindu institution.
32. Pulkasa: a person of despised and mixed tribe.
33. mud vessels: These are used for cooking purposes in many temples.

गोगणं वासयेत्तत्र सर्वदोषप्रशान्तये ।
वाचयित्वा महाशान्तिं ब्राह्मणैर्वेदपारगैः ॥ १६९ ॥
भोजयित्वा द्विजांस्तत्र तेभ्यो दद्यात्तु दक्षिणाम् ।
एवं मासं तु मासार्द्धं सप्तपञ्चत्र्यहन्तु वा ॥ १७० ॥
कृत्वा शुद्धिं मन्दिरस्य बिम्बानां गोघृतैः पुरा ।
कृत्वाऽभिषेचनं प्राग्वत्सम्प्रोक्षणमथाचरेत् ॥ १७१ ॥
मानुषं मृन्मयं बिम्बं तथा चित्रमयं द्विजाः ।
नवीकृत्य यथापूर्वं प्रतिष्ठां पुनरारभेत् ॥ १७२ ॥
चण्डालश्वपचाद्यास्तु प्रमादाद्भगवद्गृहे ।
कर्मण्यधिकृताश्चेत्तैः सहवासेऽपि च द्विजाः ॥ १७३ ॥
स्नात्वा सर्वे कुशाम्भश्च पीत्वा चान्द्रायणादिकम् ।
कृत्वा चालयसंशुद्धिं द्विजभोजनपश्चिमम् ॥ १७४ ॥
सम्प्रोक्षणादिकं सर्वं प्राग्वदेव समाचरेत् ।
अन्ते महोत्सवं कुर्यात्सर्वदोषप्रशान्तये ॥ १७५ ॥
तथैव प्रतिलोमाद्याः कर्मण्यधिकृता यदि ।
प्राग्वदालयशुध्यन्तं सर्वं कृत्वा यथाविधि ॥ १७६ ॥
सहस्रकलशैः स्नानमुत्सवं च समाचरेत् ।
ब्रह्मक्षत्रियविट्छूद्रशवैश्चैवानुलोमजैः ॥ १७७ ॥
शवैः स्पृष्टं कौतुके तु गोघृतेनाभिषिच्य तम् ।
सम्प्रोक्षणं प्रकुर्वीत सहस्रकलशाप्लवम् ॥ १७८ ॥
शान्तिहोमं च कुर्वीत जपं चायुतसंख्यया ।
मानुषं चित्रबिम्बाद्यं नवीकृत्य यथाविधि ॥ १७९ ॥
पुनःप्रतिष्ठां कुर्वीत सहस्रकलशाप्लवम् ।
तैश्शवैर्गर्भगेहान्तर्विमाने वापि दूषिते ॥ १८० ॥
कुर्यात्सम्प्रोक्षणं चापि स्नपनं चोत्तमोत्तमम् ।
प्रतिलोमजचण्डालसूतिकाशवदूषिते ॥ १८१ ॥
बिम्बे प्रतिष्ठां कुर्वीत नयनोन्मीलनं विना ।
सहस्रकलशैश्चापि स्नापयेत्पुरुषोत्तमम् ॥ १८२ ॥

the street, the temple shall be cleaned. O brahmins! God shall be given bath of the *adhamādhama* kind. *Śāntihoma* shall be done in all cases and Brahmins shall be fed. If Caṇḍālas and Śvapacas[34] dwell continuously for a month in the temple of Viṣṇu out of carelessness, O lordly sages! the mud vessels shall be abandoned. The temple shall be cleaned and smeared with cowdung and the fire be taken round. *Puṇyāha* shall be recited and *Pañcagavya* be sprinkled.Herds of cows are to be allowed to live there for controlling all defects. *Mahāśānti* shall be recited by Brahmins, well versed in the Vedas. The Brahmins shall be fed then and fees (gifts) shall be given to them. Thus cleaning (or purification) is to be done to the temple for a month, half a month, seven, five or three days. Ablution is to be given to the idols with ghee (got from the milk) of the cow. Sprinkling is to be done as before. O Brahmins! reviving thus the idol (installed by human beings) made of mud or in painted figure, installation shall begun as before. If Caṇḍālas and Śvapacas, who are authorised by mistake to attend to works in the abode of God, O brahmins! those, who stay there with them, shall take bath and drink the water in which *dąrbha* are placed and observe *Cāndrāyaṇa*[35] etc. All (rites) beginning with sprinkling, cleaning the temple and ending with feeding of the Brahmins shall be done as before. *Mahotsava*[36] shall be celebrated at the end for alleviating all the defects. If those, who are *Pratiloma* by birth, are entrusted with works, everything upto the cleaning of the temple is to be done. Bath is to be given with 1008 pitchers and festival is to be celebrated. When the idol is touched (conjoined) with the corpses of Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras and those who are *Anuloma* by birth, the idol shall be given ablution with the ghee of the cow, sprinkling shall be done and bath be given with 1008 pitchers. *Śāntihoma* shall be done and *japa* for 10000 times. Reviving the idols installed by man in the painting, installed by man

34. Śvapaca: literally the word means one who cooks and consumes dog's flesh, a man of low and outcaste tribe. For details see M.M. Williams, Sanskrit English Dictionary: P. 1105.
35. *Cāndrāyaṇa:* an observance which is governed by moon. It is of the form of a fast in which the food that is taken is to be reduced in quantity every day by one mouthful during the dark fortnight (*kṛṣṇapakṣa*) and increases likewise in the bright fortnight (*śuklapakṣa*, vide MS. VI.20). By *ādi*, Parāka may be taken here. It consists in fasting for twelve days and nights and keeping the mind attentive and having sense control.
36. *Mahotsava* is strongly enjoined in JS. XX.382b-386.

प्रासादे दूषिते तैस्तु शवैः सम्प्रोक्षणं चरेत् ।
सहस्रकलशैश्चापि स्नापयेद्विधिपूर्वकम् ॥ १८३ ॥
प्रथमावृतिमारभ्य रथ्यावरणपश्चिमे ।
ब्राह्मणादिशवैर्वापि प्रतिलोमशवादिकैः ॥ १८४ ॥
दूषिते प्राङ्गणक्षेत्रे चतुर्हस्तमितां क्षितिम् ।
खात्वा मृदं समुद्धृत्य बहिः प्रक्षिप्य शुद्धया ॥ १८५ ॥
सम्पूर्य च समीकृत्य कारयेन्मार्जनादिकम् ।
शिलातलं चेत्तां भूमिं दाहयेत्खननं विना ॥ १८६ ॥
गोमयेनोपलिप्याथ पुण्याहोद्घोषणादिकम् ।
पञ्चगव्येन चाभ्युक्ष्य गोगणं तत्र वासयेत् ॥ १८७ ॥
वाचयित्वा महाशान्तिं भोजयेत्तत्र वै द्विजान् ।
कृत्वैवं स्थूलसंशुद्धिं शान्तिं कुर्यादतःपरम् ॥ १८८ ॥
मुख्योत्तमात्तु स्नपनात् नीचान्तिममनुक्रमात् ।
स्नापयित्वा विशेषेण शान्तिहोमादिकं चरेत् ॥ १८९ ॥
आलये जनने वापि प्रमादान्मुनिपुङ्गवाः ।
प्रायश्चित्तं भवेदेव तत्तदावरणक्रमात् ॥ १९० ॥
सालमण्डपपीठेषु गोपुरे मन्दिरेषु वा ।
विमानाद्बाह्यतो वापि परिवारालयादिषु ॥ १९१ ॥
वर्णानां ब्राह्मणादीनामनुलोमादिकस्य च ।
मरणे जनने वापि तत्तदावरणोक्तवत् ॥ १९२ ॥
प्रायश्चित्तं प्रकुर्वीत बिम्बस्पर्शादिकेऽपि च ।
तत्तत्सान्निध्यानुगुणं प्रायश्चित्तं समाचरेत् ॥ १९३ ॥
एवं महानसे वापि यागमण्डप एव वा ।
चण्डालादिप्रवेशे वा शवाद्यैर्वापि दूषिते ॥ १९४ ॥
मृत्पात्राणि परित्यज्य खननाद्यैर्महीतलम् ।
संशोध्य कुण्डचुल्लीस्थमग्निं त्यक्त्वा यथाविधि ॥ १९५ ॥
पुनरग्निं प्रतिष्ठाप्य शान्तिहोमादिकं चरेत् ।

they shall be again installed and bath shall be given with 1008 pitchers. If the *vimāna*, which is within the sanctum sanctorum is defiled by these corpses, sprinkling is to be done and bath of *uttamottama* kind is to be given when it is defiled by the corpses of those of *pratiloma* caste, Caṇḍāla, and *sūtikā*, installation shall be done for the idol without *nayanonmīlana*. The lord shall be given bath with 1008 pitchers. If the temple is defiled by those corpses, sprinkling shall be done. The bath shall be duly given with 1008 pitchers. When the area, beginning from the first enclosure and ending with the enclosure in the form of street, is defiled by the corpses of Brahmins and others and those of the *pratilomas*, the ground in the courtyard shall be dug upto the measurement of four hands. The mud is to be taken out and thrown out, the pit shall be filled with pure mud and be levelled and cleaned. If it is a slab, that part of the earth may be burnt without digging. Smearing (it) with cow-dung and be sprinkled with *pañcagavya* with the recitation of *puṇyāha*, the herd of cows may be made to live there. After thus reciting *mahāśānti*, the Brahmins are to be fed. After thus making gross cleaning, *śānti* must be done later. After giving bath of the kinds from *mukhyottama* kind upto *nīcāntima* in due order, *śāntihoma* shall be done in a special way. O best sages! if there is birth (of a child) in the temple owing to carelessness, there must be expiation in the order of the various enclosures. If there is death or birth among the members of the castes Brahmins and others and of those who are of *anuloma* kind in the rampart, pavilion, pedestals, towers, shrines or outside the *vimāna* or shrines of the retinues, then expiation must be done as stated for the respective enclosures. Even when the idol is touched, expiation must be done consistent with their presence. Thus when Caṇḍāla etc. enter the kitchen or the pavilion of worship or when they are defiled by corpses etc., the mud vessels are to be abandoned. The ground must be cleaned by digging, leaving duly the fire which is in the fire place and fire-pit. Fire is to be consecrated again, *śāntihoma* etc. are to be done.

**[ ग्रामे ब्राह्मणादिमरणे क्रमः ]**

स्वयंव्यक्ताद्यालयानामङ्गत्वेन प्रकल्पिते ॥ १९६ ॥
ग्रामादौ ब्रह्मवर्णस्य मरणं सम्भवेद्यदि ।
ग्राममध्ये गतो यावच्छवस्तिष्ठति वै द्विजाः ॥ १९७ ॥
ग्रामस्य तावदाशौचं तदा देवस्य पूजनम् ।
न कुर्यात्तच्छवे ग्रामाद्वहिर्नीते मुनीश्वराः ॥ १९८ ॥
सम्प्रोक्ष्य सर्वतो ग्रामं पुण्याहोद्घोषपूर्वकम् ।
ततस्तु देवदेवस्य प्रकुर्यात्पूजनादिकम् ॥ १९९ ॥
आरब्धे पूजने विप्राः ग्रामश्चेच्छवदूषितः ।
आरब्धपूजनं शीघ्रं कुर्यात्तन्त्रेण देशिकः ॥ २०० ॥
प्राग्वद्ग्रामप्रोक्षणान्ते पुनः पूजनमाचरेत् ।
ग्रामे शूद्रादिमरणं सम्भवेद्यदि वै तदा ॥ २०१ ॥
आशौचं गृहमात्रस्य ग्रामाशौचं न विद्यते ।
तत्रापि भगवद्गेहसमीपे द्विजसत्तमाः ॥ २०२ ॥
एकादशधनुर्भ्योऽन्तः शूद्रादिशवदूषते ।
निष्कास्य तच्छवं पश्चात्कुर्याद्देवस्य पूजनम् ॥ २०३ ॥
पुरग्रामाद्यङ्गतया क्लृप्तेऽपि भगवद्गृहे ।
अन्तश्शवं चेद्ग्रामाद्यं न कुर्याद्देवपूजनम् ॥ २०४ ॥
चतुश्शतब्राह्मणैस्तु युक्ते ग्रामपुरादिके ।
अन्तश्शवेऽपि नैवास्ति ग्रामाशौचं मुनीश्वराः ॥ २०५ ॥
तत्रापि भगवद्गेहसमीपे चैकवीथिषु ।
शवस्तिष्ठति चेद्देवं नार्चयेत्प्रोक्षणात्पुरा ॥ २०६ ॥
उत्सवाङ्गतया क्लृप्तग्रामादौ राष्ट्रसंकुलात् ।
चण्डालपवित्रोक्यासूतिकाशबरादिभिः ॥ २०७ ॥
अधिष्ठिते च श्वानाद्यैर्मद्यमांसादिभिस्तथा ।
शवास्थिभिश्च सन्तुष्टे सर्वत्रैकत्र वा क्षितिम् ॥ २०८ ॥
खात्वा मृदं समुद्धृत्य बहिः प्रक्षिप्य शुद्धया ।
समापूर्य समीकृत्य पञ्चगव्योक्षणादिभिः ॥ २०९ ॥

*(Method to be adopted when Brahmins etc. die in the village)*

196b-263a. If death occurs for one belonging to the Brahmins caste in the village and others which are treated as part of the temples of self manifest and other kinds, O brahmins! the village will have impurity (pollution) till the corpse remains in the middle (within) of the village. Worship shall not then be done to Gŏd. O lordly sages! when that corpse is taken out of the village, sprinkling is to be done all through the village, uttering *puṇyāha.* Then worship etc. are to be done to God of gods, O brahmins! if the village is defiled by the corpse, when worship is begun, the priest shall do the worship which is begun quickly in a typical way. When the village is sprinked (consecrated) as before, worship is to be done again. If death occurs in the village for Śūdras etc., then pollution is only to the house (where death occurred) and there is no pollution for the village, O good brahmins, if the area near the temple were to be defiled by the corpse of the Śūdras etc. within eleven *dhanus,*[37] then that corpse shall be removed (from there).

37. *dhanus:* equivalent to four *hastas* or cubits.

शुद्धिं कृत्वा ग्रामशान्तिं कुर्यात्तद्दोषशान्तये ।
रेतोमूत्रपुरीषाद्यैः रुधिरापेयवान्तिभिः ॥ २१० ॥
निष्ठीवनास्थिमांसाद्यैर्बिम्बे स्पृष्टे मुनीश्वराः ।
उत्तमोत्तममार्गेण स्नापयेच्छान्तिमाचरेत् ॥ २११ ॥
एतैः प्रासादसंस्पर्शे मध्यमोत्तममार्गतः ।
संस्नाप्य देवदेवेशं शान्तिहोमं समाचरेत् ॥ २१२ ॥
प्रथमावरणे तैस्तु संस्पृष्टे मुनिपुङ्गवाः ।
अधमोत्तममार्गेण स्नापयेत्पुरुषोत्तमम् ॥ २१३ ॥
द्वितीयावरणादौ तु शकृन्मूत्रादिदूषिते ।
तत्क्षणात्तद्बहिर्नीत्वा मार्जनोल्लेपनादिभिः ॥ २१४ ॥
शोधयित्वा भुवं पश्चात्पञ्चगव्यैस्तु सेचयेत् ।
शान्तिहोमं ततः कुर्यात्सर्वदोषप्रशान्तये ॥ २१५ ॥
तथैव भगवद्गेहे प्रथमावरणादिषु ।
रजसा दूषिते स्त्रीणां तद्भुवं जानुमात्रकम् ॥ २१६ ॥
खात्वा तु मृद्भिर्नव्याभिरापूर्य[13] धरणीतलम् ।
गोमयाम्भोभिरालिप्य पर्यग्निकरणं तथा ॥ २१७ ॥
पुण्याहवाचनं पञ्चगव्यैरभ्युक्षणं तथा ।
कृत्वा रजस्वलाभिस्तु स्पृष्टं द्वारकवाटकम् ॥ २१८ ॥
सङ्क्षाल्य वारिणा भूयस्तासां मार्गं च मार्जनैः ।
गोमयालेपनैश्चैव शोधयित्वालयस्थितान् ॥ २१९ ॥
मृद्भाण्डांश्च परित्यज्य प्रासादान्तःस्थितं विभुम् ।
अधमोत्तममार्गेण स्नापयित्वा तथैव हि ॥ २२० ॥
रजस्वलासन्निकृष्टं बिम्बं च स्नाप्य शास्त्रतः ।
शान्तिहोमं जपं चापि कुर्याद्देशिकसत्तमः ॥ २२१ ॥
मार्जालमूषिकासर्पमण्डूकसरटादिभिः ।
गौलीभिश्चापि खद्योतैः बिम्बसंस्पर्शने सति ॥ २२२ ॥

१३. रन्याभि - B, D

Then God shall be worshipped. If there is to be a corpse God shall not be worshipped in the village, in the temple of God built as part of town or village. O lordly sages! there is no pollution for the village, when the village and town have four hundred Brahmins as residents there even when the corpse is within there. If there is corpse near the temple in the same streets, God shall not be worshipped before consecration is done. If, due to mingling (of people) due to festivities in the village, to be occupied by Caṇḍālas, *patitas, udakyā, sūtikā* and Śabaras etc., the place is defiled by dogs, wine and flesh etc., bones of the corpses, then the ground must be dug in all places or in one place, must be brought out and thrown outside. It shall be filled with pure mud and levelled up. Cleaning is to be done by sprinkling with *Pañcagavya. Śānti* is to be done for the village to control that defect. O lordly sages! when the idol is affected by semen, urine, excrement and blood etc., and water which is unfit for drink, vomitting, spitting, bone, flesh etc.,

स्नापयेन्नवभिः कुम्भैर्देवदेवं मुनीश्वराः ।
पिपीलिकाद्यैर्बिम्बस्य स्पर्शे दोषो न विद्यते ॥ २२३ ॥
बिम्बे गोमुखसंस्पृष्टे तथा वै वर्णबिन्दुभिः ।
अधमाधममार्गेण स्नाप्य शान्तिं समाचरेत् ॥ २२४ ॥
श्वानैश्च गर्दभैरुष्ट्रैर्वराहैश्च शिवाशशैः ।
बिम्बे स्पृष्टे स्नापयेत्तमुत्तमोत्तममार्गतः ॥ २२५ ॥
सहस्रसंख्यया शान्तिहोमं च जपमाचरेत् ।
एतैर्गर्भगृहाभ्यन्तःप्रवेशे स्पर्शनेऽपि वा ॥ २२६ ॥
मध्यमोत्तममार्गेण स्नापयेत्पुरुषोत्तमम् ।
प्रथमावरणाभ्यन्तःप्रवेशे त्वधमोत्तमम् ॥ २२७ ॥
स्नपनं कारयेत्तेषां द्वितीयावरणादिषु ।
प्रवेशश्चेद्देवदेवमधमाधममार्गतः ॥ २२८ ॥
संस्नाप्य शान्तिहोमं च सहस्रं जपमाचरेत् ।
मार्जालादिशवैर्बिम्बस्पर्शने त्वधमोत्तमम् ॥ २२९ ॥
स्नपनं शान्तिहोमञ्च कुर्याद्देशिकसत्तमः ।
तैस्तु गर्भगृहाभ्यन्तर्दूषिते नवभिर्घटैः ॥ २३० ॥
स्नापयेद्देवदेवन्तु शान्तिहोमं तथा चरेत् ।
प्रथमावरणादौ तैर्दूषिते तद्बहिर्नयेत् ॥ २३१ ॥
मार्जनैर्गोमयालेपैः पञ्चगव्यैश्च शोधयेत् ।
गोमहिष्याविजाद्यैस्तु वानरादिशवैस्तथा ॥ २३२ ॥
बिम्बस्पर्शे स्नापयेत्तमुत्तमोत्तममार्गतः ।
एतैस्तु गर्भगेहान्तर्दूषिते मध्यमोत्तमम् ॥ २३३ ॥
स्नपनं शान्तिहोमञ्च कुर्याद्देशिकसत्तमः ।
पूर्वोक्तानां गवादीनां प्रथमावरणादिषु ॥ २३४ ॥
जनने मरणे चैव तद्भुवं खननादिभिः ।
संशोध्य स्नापयेद्देवमधमोत्तममार्गतः ॥ २३५ ॥
श्वगर्दभवराहादिशवैः स्पृष्टे तु कौतुके ।
संप्रोक्षणं तथा शान्तिहोमादींश्च समाचरेत् ॥ २३६ ॥

the idol must be bathed by the *uttamottama* kind and *santi* is to be done. If the temple is affected by these, bath is to be given to the Lord of God of gods by the *madhyamottama* kind and *śāntihoma* is to be done. O best sages! when the first enclosure is affected by them, the best among the souls (Puruṣottama) is to be given bath by the method of *adhamottama* kind. When the second enclosure is affected by cow dung, urine etc., the idol is to be brought out of that place at that moment and the place must be cleaned and smeared. The ground must be sprinkled over later by *Pañcagavya*. *Śāntihoma* is then to be done for controlling all defects. Likewise, if the first and other enclosures in the temple of god is defiled by the menstrual discharge of woman then that ground is to be dug upto the knee and be filled with fresh mud. The surface of the ground there is to be smeared with the water mixed with cowdung. Fire is to be taken all around there. *Puṇyāha* is then to be recited. The area must be sprinkled with *Pañcagavya*. If the door at the entrance is touched by a woman in her course, it shall be washed with water. Those paths are to be cleaned and smeared with cowdung. The mud vessels that are kept in the temple are to be abandoned. The Lord, who is within the temple, is to be given bath according to the method of *adhamottama*. Likewise, the idol that is adjacent to the woman in her course, is to be bathed according to the *śāstras*. *Śāntihoma* and *japa* are to be done by the good priest. When the idol is touched by cat, mouse, serpent, frog, chameleon, lizards and fire flies, God of gods is to be bathed with nine jars, O lordly sages! when the idol is touched by ants and others, there is no defect. When the idol is touched by the crocodile and by the drops of dye, bath is to be given according to the *adhamādhama* method and *śānti* is to be performed. When the idol is touched by dogs, asses, camels, pigs, female fox and hares, bath is to be given following the *uttamottama*. *Śāntihoma* and *japa* for 1000 times shall be done. If these enter within the sanctum sanctorum or touch (anything there), bath is to be given to Puruṣottama according to the *madhyamottama* kind. If they enter into the first enclosure, the bath of *adhamottama* kind is to be done. If it is in the second and other enclosures, bath is to be given to the lord according mode of *adhamādhama*. *Śāntihoma* shall be done and *japa* is to be done for thousand times. If cat etc. and the corpse are to come into touch with the idol then bath is to be given of the *adhamottama* kind. The good priest shall perform *śāntihoma*. If the interior of sanctum sanctorum is defiled by these, then God of gods is to be given bath with nine jars and

एतैः प्रासादसंस्पर्शे उत्तमोत्तममार्गतः ।
स्नापयेद्देवदेवन्तु प्रथमावरणादिषु ॥ २३७ ॥
तैर्दूषिते देवदेवं मध्यमोत्तममार्गतः ।
संस्नाप्य शान्तिहोमादिन् कुर्याद्देशिकसत्तमः ॥ २३८ ॥
तथा महानसे यागगेहे श्वादिप्रवेशने ।
तच्छवैर्दूषिते वापि मृत्पात्राणि परित्यजेत् ॥ २३९ ॥
लोहपात्राणि संशोध्य कृत्वा सम्मार्जनादिकम् ।
पञ्चगव्यैश्च सम्प्रोक्ष्य शान्तिहोमं समाचरेत् ॥ २४० ॥
तैस्तु कुण्डादिसंस्पर्शे चुल्लीस्पर्शे तथा द्विजाः ।
त्यक्त्वा तमग्निमन्यन्तु स्थापयेद्विधिवद्द्विजाः ॥ २४१ ॥
काकैर्गृध्रैस्तथा घूकैः कुक्कुटैश्च कपोतकैः ।
श्येनादिभिश्च गोधाभिर्बिम्बस्पर्शे मुनीश्वराः ॥ २४२ ॥
मध्यमोत्तममार्गेण स्नापयेच्छान्तिमाचरेत् ।
एतेषां गर्भगेहान्तःप्रवेशे मुनिपुङ्गवाः ॥ २४३ ॥
अधमोत्तममार्गेण स्नाप्य शान्तिं समाचरेत् ।
प्रथमावरणाद्येषु ह्यप्रवेश्यस्थले द्विजाः ॥ २४४ ॥
एषां प्रवेशे तत्स्थानं प्रोक्षयेत्पञ्चगव्यकैः ।
शान्तिहोमादिकं कुर्यात्सर्वदोषप्रशान्तये ॥ २४५ ॥
काकादीनां शवैः स्पृष्टे बिम्बे चैवोत्तमोत्तमम् ।
स्नपनं शान्तिहोमं च कुर्यात्तद्दोषशान्तये ॥ २४६ ॥
तैस्तु प्रासादसंस्पर्शे मध्यमोत्तममार्गतः ।
स्नापयेद्देवदेवं तु प्रथमावरणादिषु ॥ २४७ ॥
तैर्दूषिते स्थले तत्तु मार्जनोल्लेपनादिभिः ।
संशोध्य पञ्चगव्यैश्च प्रोक्षणं शान्तिमाचरेत् ॥ २४८ ॥
महानसादौ तैर्दुष्टे प्राग्वत्सर्वं समाचरेत् ।
शिथिलीसरघातुम्भीवल्मीकादौ तु वा द्विजाः ॥ २४९ ॥
बिम्बोपरि समुत्पन्ने[१४] तत्समुद्धृत्य तत्क्षणात् ।
बिम्बाभिषेचनं कृत्वा पञ्चगव्यैर्यथाविधि ॥ २५० ॥

१४. समुत्सन्ने - A

*śāntihoma* is to be done. If the first enclosure is defiled by them, then they are to be brought out (of that place) cleaning, smearing with cowdung and *Pañcagavya* are to be used for purification. When the idol is affected by the touch of the cow, female buffalo, produced from ewe and corpses of monkeys etc.,[38] then bath is to be given according to the mode of *uttamottama*. If the interior of the sanctum sanctorum is defiled by these, bath of the *madhyamottama* is to be given. The good priest shall do *śāntihoma*. If there is to be the birth and death, in the first enclosure etc., of cows and others stated before, then the ground must be purified by digging. God of gods shall be given bath according to the *adhamottama* kind, if the idol comes into contact with the corpses of dogs and asses, pigs etc., bath is to be given to God of gods. If the first and other enclosures are defiled by them, bath of the *madhyamottama* kind is to be given. The good priest shall do *śāntihoma* etc. If the kitchen and hall of sacrifice become defiled by dog etc. entering there or by their corpses, the mud vessels shall be abandoned. The vessels which are made of metals are to be cleaned and smeared and sprinkled with *Pañcagavya*. *Śāntihoma* must then be done. When the fire-pits come into contact with them and likewise the kitchen, O brahmins! that fire is to be given up. O brahmins, another fire is to be installed duly, O lordly sages! when the idol is touched by crows, vultures, owls, cocks, pigeons and hawks etc. and by lizards, bath of the *madhyamottama* kind is to be given. *Śānti* is then to be done. O best sages! if these enter into the interior of the sanctum sanctorum, bath of the *adhamottama* kind is to be given. *Śānti* is then to be done. O brahmins! when these enter into a place forbidden for them in the first and other enclosures, that place is to be sprinkled with *Pañcagavya*. *Śāntihoma* etc. are to be done to control all defects. When the idol comes into touch with the corpses of crows etc., bath is to be given of the *uttamottoma* kind. *Śāntihoma* is to be done to control those defects. If the temple is touched by them, God of gods is to be given the bath of *madhyamottama* kind. If the ground in the first and other enclosures is defiled by them, it must be cleaned with sweeping and smearing (with cowdung). It must be sprinkled with *Pañcagavya* and *śānti* must be done. O brahmins! if the kitchen etc. are thus defiled, everything must be done as stated before. If *śithilī*[39], bees, *tumbhi*[40], ant-hill and others

38. *āvijādyaiḥ:* meaning is not clear. Could it mean on the strength of *vānarādiśavaiḥ* the corpses of cows, female buffaloes and cows?
39. *Śithilī:* a kind of tawny coloured ant, moth.
40. *tumbhi*

कृत्वा सम्प्रोक्षणं पश्चाच्छान्तिहोमं समाचरेत् ।
गोभूतिलादिकं दद्यात्तद्दोषस्य प्रशान्तये ॥ २५१ ॥
सहस्रं ब्राह्मणांश्चैव भोजयेन्मुनिपुङ्गवाः ।
प्रासादे गर्भगेहे वा शिथिल्यादिसमुद्भवे ॥ २५२ ॥
उत्तमोत्तममार्गेण स्नापयेत्पुरुषोत्तमम् ।
शान्तिहोमादिकं सर्वं प्राग्वदेव समाचरेत् ॥ २५३ ॥
प्राकारे मण्डपे वापि गोपुरे वाहनादिके ।
शिथिलीसरघादीनां वल्मीकादेस्समुद्भवे ॥ २५४ ॥
छत्राकाणां समुत्पत्तौ ब्रह्मदण्डीसमुत्थितौ ।
तत्क्षणात्तत्समुद्धृत्य प्रोक्षयेत्पञ्चगव्यकैः ॥ २५५ ॥
अधमोत्तममार्गेण संस्नाप्य पुरुषोत्तमम् ।
शान्तिहोमादिकं सर्वं प्राग्वदेव समाचरेत् ॥ २५६ ॥
भगवन्मन्दिरे विप्राः कृतं चेत्पूजकेतरैः ।
आसनेष्वासनं चैव शयनं भोजनादिकम् ॥ २५७ ॥
तत्स्थानं पञ्चगव्येन प्रोक्ष्य शान्तिं समाचरेत् ।
बिम्बोपर्यशनेः पाते भग्नमङ्गं यथाविधि ॥ २५८ ॥
सन्धाय प्रोक्षणं कृत्वा सहस्रकलशैस्तथा ।
संस्नाप्य देवं शान्त्यर्थं हुत्वा ब्राह्मणभोजनम् ॥ २५९ ॥
सहस्रसंख्यया कृत्वा कुर्यादन्ते महोत्सवम् ।
प्रासादे त्वशनेः पाते भग्नं सन्धाय पूर्ववत् ॥ २६० ॥
सम्प्रोक्षणादिकं कृत्वा उत्तमोत्तममार्गतः ।
संस्नाप्य देवं तदनु शान्तिहोमादिकं चरेत् ॥ २६१ ॥
प्रथमावरणाद्येषु गोपुरे मण्डपे तु वा ।
भवेदशनिपातश्चेदधमोत्तममार्गतः ॥ २६२ ॥
स्नपनं शान्तिहोमं च ब्राह्मणानां च भोजनम् ।

**[ उत्पातशान्तिः ]**

अथोत्पातस्य शान्तिं तु वक्ष्यामि शृणुत द्विजाः ॥ २६३ ॥

happen to rise on the idol, they are to be removed that very moment. The idol must be given ablution and *Pañcagavya* is to be sprinkled duly and *śāntihoma* shall be done later. Cows, land and sesamum etc. are to be given for controlling that defect. O best sages! one thousand Brahmins are to fed then. If *śithilī* etc. are to arise in the temple or sanctum sanctorum, the Supreme Self is to be given bath of the *uttamottama* kind. *Śāntihoma* and all others shall be done as before. If *śithilī*, bees, ant-hills etc. rise in the enclosure, pavilion, tower and vehicles etc., mushrooms appear and Brahmadaṇḍī[41] is produced. These are to be taken out that very same moment and the ground be sprinkled with *Pañcagavya*. The Supreme soul shall be given bath of the *adhamottama* kind. *Śāntihoma* and others are to be done as before. O brahmins! if those who are other than priests occupy the seat in the temple of Bhagavān, lie down and take food, then that place shall be sprinkled with *Pañcagavya* and *śānti* shall be done. If lightning falls on the idol, then the broken limb shall be duly set right and be sprinkled with 1000 pitchers and given bath, *homa* is to be performed for *śānti* and the 1000 Brahmins are to be fed. *Mahotsava* shall finally be performed. When lightning falls on the temple, the broken portion shall be set right as before. Consecration etc. are to be done. Bath is to be given to the Lord according to *adhamottama* kind. Then *śāntihoma* etc. are to be done. If lightening falls in the first and other enclosures, tower or pavilion bath is to be prepared according to the method of *adhamottama* kind. *Śāntihoma* is to be done and Brahmins are to be fed.

*(Alleviation of portents)*

263b-299a. O brahmins, I tell the control (destruction) of the (effects of) portents, listen, when a meteor (fire in the sky), lightning etc. fall, star falls

41. *Brahmadaṇḍī:* name of a medicinal plant.

उल्काशन्यादिपाते च नक्षत्रे पतिते च खात् ।
सधूमे च दिशां दाहे भूताद्यावेशिते नृपे ॥ २६४ ॥
दुर्भिक्षे व्याधिते राष्ट्रे तथा वै शत्रुसङ्कटे ।
सूर्योदयस्य व्यत्यासे भूकम्पे तद्विदारणे ॥ २६५ ॥
अतिवृष्टावनावृष्टौ दिव्यदुन्दुभिनिस्वने ।
रात्राविन्द्रधनुर्दर्शे जलेऽग्निजनने तथा ॥ २६६ ॥
चन्द्रोदयेऽन्धकारे च विनाग्निं धूमदर्शने ।
प्रतिसूर्यप्रदर्शे च दिवा नक्षत्रदर्शने ॥ २६७ ॥
दर्शने वालमीनस्य रात्रौ सूर्यप्रदर्शने ।
स्वप्ने तु चन्द्रपतने भूमौ ज्वलनदर्शने ॥ २६८ ॥
भूतादिदर्शने चैव व्योम्नि नेमिस्वने तथा ।
आकाशे ग्रहयुद्धे च निमित्तं तु विना द्विजाः ॥ २६९ ॥
आर्द्रवृक्षस्य पतने तथैव पतिते गिरौ ।
वृक्षे त्वन्यफले दृष्टे शिलायामङ्कुरे तथा ॥ २७० ॥
शिलावर्षे तटाकादौ रक्तशैवालदर्शने ।
द्विशीर्षजन्तुप्रसवे द्रुमे शोणितसम्भवे ॥ २७१ ॥
विभिन्नजन्तुप्रसवे मनुष्यपशुपक्षिषु ।
एवमन्येष्वद्भुतेषु महोत्पातेषु सत्स्वपि ॥ २७२ ॥
तद्दोषशान्तिं विप्रेन्द्राः कारयेदचिरान्नृपः ।
स्थापनोक्तविधानेन कल्पिते मण्डपे शुभे ॥ २७३ ॥

उत्पातशान्तिमाह — **अथोत्पातस्य** इत्यादिभिः ।

चक्राम्बुरुहपूर्वेषु यथावत्कल्पितेषु च ।
कुण्डेषु दशसंख्येषु ब्रह्मवृक्षादिसम्भवैः ॥ २७४ ॥
समिद्गणैस्तिलैराज्यैः सेचितैः प्रागुदीरितैः ।
पञ्चभिर्मधुराद्यैश्च मिश्रीभूतैः क्रमेण तु ॥ २७५ ॥
महत्तराणां दोषाणां शान्तये मन्त्रवित्तमैः ।
अयुतं नियुतं लक्षं कोटिनिष्ठं यथार्बुदम् ॥ २७६ ॥

from the sky, conflagration in the directions, has smoke,[42] the king is seized by the (evil) spirits, famine, when the kingdom is affected by disease, danger (critical condition) from the enemies, transposition[43] of sun's rise, earthquake, cleavages there (on earth), heavy rain, drought, noise arising from divine tabor, sight of rainbow at night, rise of fire from water, darkness at moon-rise, sight of smoke without fire, sight of mock sun (comet), sight of stars during the day, sight of tailed fish, sight of the sun at night, fall of moon in the dream, sight of blazing fire on the ground, sight of the spirits (*bhūta*) etc., sound of the rim of the wheel (while rotating) in the sky, scuffle between the planets without any cause, O brahmins! fall of a moist tree, the fall of hill, when a tree is found to have a different fruit (other than its own), sight of a shoot in a slab, rain of stones, sight of red moss in the tank and others, birth of a being with two heads, appearance of blood in the tree, birth of a being of a different kind among men, animals and birds, thus when such other serious portents of wondrous kinds, O eminent brahmins! the king shall arrange soon for controlling those defects. When an auspicious pavilion is arranged according to the process stated for installation, with the discus and lotus arranged there earlier (*homa*) is to be done in ten fire-pits, with the *samits* produced from Brahmavṛkṣa etc., using ten (*havis*), sweet (in taste) mixed with sesamum sprinkled with ghee as stated before. Offered by those who know the mantras for the control of very grave defects, offerings for ten thousands, a million, lakh, ten lakhs and ten million times along with *pūrṇa*[44]

42. *sadhūme diśāṃ dāhe:* preternatural redness of the horizon; it is ominous, if smoke appears there.
43. *Vyatyāsa:* reverse that is sun-rise in the west.
44. Pūrṇāhuti: final oblations.

होतव्यं पूर्णया सार्धं दशभिर्मन्त्रवित्तमैः ।
कुण्डेषु मध्यपूर्वेषु मन्त्राणां नियतिः क्रमात् ॥ २७७ ॥
चक्राब्जे द्वादशार्णेन वस्वश्रेऽष्टाक्षरेण तु ।
षडर्णेन षडश्रे तु शङ्खाभे प्रणवेन तु ॥ २७८ ॥
जितन्तया चतुरश्रे विश्वत्रात्रा त्रिकोणके ।
द्वात्रिंशद्दलपद्माख्ये नृसिंहानुष्टुभेन तु ॥ २७९ ॥
सुदर्शननृसिंहेन चक्रकुण्डाक्ष्वरारके[१५] ।
वाराहेणार्धचन्द्राख्ये वृत्ते सौदर्शनेन तु ॥ २८० ॥
धिष्ण्यद्वयं मध्यवेद्यां प्रागुक्तं दक्षिणोत्तरे ।
शेषाणि परितः कुर्याद्दिक्षु चैव विदिक्षु च ॥ २८१ ॥
सिद्धमन्त्रा नियोक्तव्या होतारः शान्तिकर्मणि ।
सर्वकुण्डानि सर्वेषां मन्त्राणामिच्छया गुरोः ॥ २८२ ॥
कल्पनीयानि वा मन्त्रा यतः सर्वफलप्रदाः ।
न्यस्तमन्त्रैर्यथान्यायं जप्यास्ते संख्यया तथा ॥ २८३ ॥
गोभूहेमतिलान्नानां दानैर्योग्यजनस्य च ।
तृप्तिः कार्या विशेषेण दिव्याद्यायतनस्य च ॥ २८४ ॥
प्रजापालनशीलेन भूपेनात्महितेच्छुना ।
शान्तिरेवंविधा कार्या शास्त्रज्ञैर्बहुभिर्धनैः[१६] ॥ २८५ ॥
मुख्यकल्पे विधिरयमनुकल्पे द्विजोत्तमाः ।
पूर्ववद्यागगेहे तु पञ्चकुण्डेष्वनुक्रमात् ॥ २८६ ॥
व्यापकैः पञ्चभिर्मन्त्रैरष्टाक्षरपुरस्सरैः ।
मधुक्षीरादिभिर्द्रव्यैः पञ्चभिर्नियुताख्यया ॥ २८७ ॥
संख्यया जुहुयान्मन्त्री लक्षसंख्या यथा भवेत् ।
गोभूतिलादिकं दद्यात्प्राग्वदेव मुनीश्वराः ॥ २८८ ॥
सर्वत्रान्ते ध्वजारोहपूर्वकं तूत्सवं चरेत् ।
तथा बिम्बस्य हसने चलने रोदने तथा ॥ २८९ ॥

१५. चक्रकुण्डे - B, C
१६. शास्त्राज्ञैः - A

by ten priests who know best the mantras, mantras are regularised in the fire-pits beginning with the middle one. The twelve syllabled mantra is to be used in the fire-pit that is *cakrābja*[45] in kind. *Aṣṭākṣara* in eight cornered[46] pit, the six syllabled mantra in the six cornered pit,[47] *Praṇava* in the conch like pit,[48] *jitantāmantra* in the four-cornered[49] pit, the mantra *Viśvatrātā*[50] in the triangular pit[51], the *anuṣṭubh-mantra*[52] of Nṛsiṃha in the pit known as thirty two petalled lotus, *Sudarśananṛsiṃhamantra*[53] in the pit which is called *Cakrakuṇḍa*[54], having the syllables as the spokes (of the *cakra*), *Varāhamantra*[55] in the pit called *ardhacandra*[56] and Saudarśana[57] in the circular pit.[58] Two abodes[59] shall be in the central altar, in the south and north as stated before. Others shall be placed all round in the directions and intermediate directions. The priests who have to offer oblations into the fire must have acquired success in mantras. They are to be comissioned in doing *śānti*. All the fire-pits are to be used for all mantras, according to the wish of the preceptor. Or, mantras are to be arranged, as they offer all results. They, in whom the mantras are placed, (learned in) are to be used for *japa* with specific number of times. The deserving people are to be pleased with gifts of cows, land, gold, sesamum and food, particularly for a divine temple. *Śānti* must be done in this way by a king who is devoted to protect his subjects and who wishes for his own welfare. This is to be done by those who know the *śāstras*, with spending much wealth. This rule applies to the main method.

45. *Cakrābja:* Pād. S. Kriya. XXV. 48b.
46. See fig: *Kuṇḍa* 5, *Kuṇḍavidhāna:* Pād. S. Kriyā. Appendix.
47. *Ibid:* fig. 3.
48. Vide: SS. XI.50b.
49. See under 46. fig. 1.
50. *Viśvatrātā:* RV. VIII.100-6.
51. See under 46. fig. 12.
52. *Ugrāya vīrāya mahaviṣṇave jvālāya sarvatomukhāya nṛsiṃhāya.*
53. *Sudarśananṛsiṃha:* Pād. S. Crayā. XVII. 251, 258.
54. *Cakrakuṇḍa:* Pād. S. Kriyā. XXV. 48b
55. Vide: भूमेः पतित्वमाशास्ये मे देहि तदनन्तरम् ।
    दापयेति ठठान्तः स्याद् द्वात्रिंशद्वर्णसन्ततिः ॥ Pād. S. Caryā. XXVII. 18.
56. *Ardhenducandrakuṇḍa:* SS. XI.75a.
57. *Sudarśanamantra: oṃ sahasrāra huṃ phaṭ.*
58. *Vṛttakuṇḍa:* See under 46. fig. 14.
59. *dhiṣṇya:* seat for God.

पतने भ्रमणे स्वेदसम्भवे रक्तसम्भवे ।
सम्प्रोक्षणं तु कृत्वाथ पूर्वोक्तां शान्तिमाचरेत् ॥ २९० ॥
महोत्सवान्तं देवस्य सर्वदोषप्रशान्तये ।
प्रासादान्तःस्थिते बिम्बे अकस्मादुष्णसम्भवे ॥ २९१ ॥
पयोमधुघृतैश्चैव नालिकेरजलैस्तथा ।
पृथक्प्रस्थसहस्रैस्तु स्नापयेत्सप्त वासरान् ॥ २९२ ॥
ततः पूर्वोदितां शान्तिमुत्सवान्तं समाचरेत् ।
रक्तवर्षे तु सञ्जाते प्रासादादीन् मुनीश्वराः ॥ २९३ ॥
शुद्धोदकैः क्षालयित्वा गोमयालेपनं तथा ।
पर्यग्निकरणं पञ्चगव्यैः सम्प्रोक्षणं तथा ॥ २९४ ॥
कृत्वा देवस्य विधिवत्सम्प्रोक्षणमथाचरेत् ।
संस्नाप्य मधुसर्पिभ्यां देवं प्रस्थसहस्रकैः ॥ २९५ ॥
कुर्यात्पूर्वोदितां शान्तिमुत्सवान्तं यथाविधि ।
मधुवर्षे क्षीरवर्षे तत्तत्प्रस्थसहस्रकैः ॥ २९६ ॥
संस्नाप्य देवं सप्ताहं प्राग्वच्छान्तिं समाचरेत् ।
अकस्माद्धामपतने तदूर्ध्वे पतिते द्रुमे ॥ २९७ ॥
सन्धाय पूर्ववच्छीघ्रं कृत्वा सम्प्रोक्षणं विभोः ।
कुर्यात्पूर्वोदितां शान्तिमन्ते कुर्यान्महोत्सवम् ॥ २९८ ॥
एवं महोत्पातदोषशान्तिर्विप्राः प्रकीर्तिताः ।

**[ नित्याराधनप्रायश्चित्तम् ]**

अथ नित्यार्चनादीनां प्रायश्चित्तं तु वक्ष्यते ॥ २९९ ॥
अस्नातोऽनूर्ध्वपुण्ड्रश्चापवित्रोऽनुपवीतकः ।
नग्नो वा ह्येकवस्त्रो वा जीर्णवस्त्रधरस्तु वा ॥ ३०० ॥
तथा पर्युषितं वासो दधानो नीलवस्त्रधृक् ।
दग्धवस्त्रधरो वापि ह्यार्द्रवस्त्रधरस्तु वा ॥ ३०१ ॥
अनाचान्तो ध्यानहीनो मुक्तकेशस्तथा द्विजाः ।
स्विन्नाङ्गश्च हसन् कुप्यन् श्वसंश्च प्रलपन् द्विजाः ॥ ३०२ ॥

O best brahmins! in the case of secondary method, he who knows the mantra shall do *homa* million times with honey and milk etc., five materials[60] using the five *vyāpakamantras*[61] after *aṣṭākṣaramantra* is used. This is to be done in the five fire-pits[62] in due order as before in the hall of sacrifice. O lordly sages! cows, land and sesamum etc. are to be given as before. In all cases, the festival shall be conducted at the end raising (hoisting) the flag. If the idol laughs, moves, cries, falls, rotates, has perspiration and flow of blood, consecration is to be done and *śānti* is to be done as stated before.[63] *Mahotsava* shall be done to the Lord to mitigate the defects. The idol, which is within the temple, shall be given bath for seven days, with milk, honey, ghee, water of the coconut, each separately in thousands of *prasthas* when it gets heated suddenly.[64] Then *śānti* shall be done as was stated before ending the festival. When blood rains, O lordly sages! the temple etc. are to be washed with pure water and smeared with cowdung. Fire shall be taken round, *Pañcagavya* is to be sprinkled. Then consecration shall be done to the God according to the rule. God shall be bathed with honey and ghee of thousand *prasthas*. *Śānti* as said before is to be done ending with festival. If there is the rain of honey, and of milk, God must be bathed with thousand *prasthas* for seven days and *śānti* shall be done as before. If the temple falls down accidently or the tree falls on it, this must be set right quickly and sanctification is to be done to the Lord as before. *Śānti* shall be done as it was stated before and *mahotsava* shall be done at the end. Thus, O brahmins! *śānti* for the defect arising from big portents has been stated.

*(Expiation for the daily worship)*

299b-468. Expiation for daily worship etc. is stated, (when that priest has) taken bath, without *ūrdhvapuṇḍra*, without *pavitra*[65] and without having the

60. Five materials: honey, milk, curds, ghee and water of coconut.
61. *Vyāpakamantras:* 1, *Praṇava*, 2. *Ṣaḍakṣara*, 3. *Aṣṭākṣara*, 4. *Dvādaśākṣara*, 5. *Padamantra*. These are called *Vyāpakamantras*, as they include within them all other mantras.
62. Five fire-pits: *Vṛtta, Caturaśra, Ardhendumaṇḍala, Padmākṛti* and *Śaṅkha* (vide SS. XI.67-69a).
63. An occurence of this kind is mentioned in the *Mahābhārata* —
    देवता प्रतिमा चैव कम्पन्ति च हसन्ति च ।
    वमन्ति रुधिरं चास्यैः स्विद्यन्ति प्रपतन्ति च ॥ Udyoga. II. 20
64. *Prastha:* a measurement of 16 *palas* in weight.
65. *Pavitra:* two *darbhas* wound to have a ring and wound in the fourth finger of the right hand.

निष्ठीवादियुतश्चापि देवं सम्पूजयेद्यदि ।
तद्दोषशान्तये विप्रा अष्टाक्षरमनुत्तमम् ॥ ३०३ ॥
जपेत्सहस्रवारं तु शतवारं तु वा द्विजाः ।
पुनः सम्पूजनं कुर्याद्देवस्य विधिपूर्वकम् ॥ ३०४ ॥
केशास्थिलोष्टचीरासृगस्पृश्यस्पर्शदूषितः ।
तथा मूत्रपुरीषादीन् समाक्रम्य ह्यनाप्लुतः ॥ ३०५ ॥

नित्याराधन प्रायश्चित्तमाह — **अथ नित्यार्चनादीनाम्** इत्यादिभिः ।

आशौचवद्भिः संस्पृष्टश्चण्डालाद्युपघातकः[१७] ।
रुधिराद्यन्विताङ्गश्च पूजयेद्यदि केशवम् ॥ ३०६ ॥
पञ्चगव्यैः स्नापयित्वा पुनः पूजनमाचरेत् ।
काकगृद्धादिभिः स्पृष्टः खानैर्वा गर्दभादिभिः ॥ ३०७ ॥
पाषण्डप्रतिलोमाद्यैः पतितैर्हीनवृत्तिभिः ।
चैत्यवृक्षादिभिश्चापि संस्पृष्टः पूजयेद्यदि ॥ ३०८ ॥
अधमाधममार्गेण स्नापयेत्पुरुषोत्तमम् ।
चण्डालैर्वा तथा म्लेच्छैरुदक्यासूतिकादिभिः ॥ ३०९ ॥
महापातकिभिः स्पृष्टः स्त्रियं गत्वा ह्यनाप्लुतः ।
पूजयेद्यदि देवेशं नीचमध्यममार्गतः ॥ ३१० ॥
संस्नाप्य देवं तदनु पुनः पूजनमाचरेत् ।
परस्त्रीगमनासक्तः कुष्ठी वाप्यङ्गहीनकः ॥ ३११ ॥
काणो वाऽन्धोऽपि मूको वा बधिरः पङ्गुरेव वा ।
अपस्मारी तथोन्मत्तो देवं सम्पूजयेद्यदि ॥ ३१२ ॥
अधमोत्तममार्गेण देवं संस्नापयेद् द्विजाः ।
आशौचवान्वा पतितः कुण्डो वा गोलकोऽपि वा ॥ ३१३ ॥
महापातकवांश्चापि देवं सम्पूजयेद्यदि ।
उत्तमोत्तममार्गेण संस्नाप्य पुरुषोत्तमम् ॥ ३१४ ॥

१७. पातकः - B, C

sacred thread in *upavīta* mode,[66] nude, or having only one cloth without another, wearing torn[67] cloth, old cloth, wearing blue cloth, wearing a (slightly) burnt cloth, wearing wet cloth, not having done *ācamana*,[68] devoid of contemplation,[69] having the hair hanging down,[70] O brahmins! with perspiring limbs, laughing, getting angry, breathing,[71] prattling and spitting. If one (who is one among these) worships god, O brahmins! the *japa* of the excellent *aṣṭākṣara*, O brahmins! is to be done for one thousand or hundred times to suppress that defect. Worship is to be done again to God in due manner. If one is defiled by coming into contact with hairs, bone, clod of earth, rags and blood etc. which are unfit to be touched, one who had not taken bath after treading upon urine, feces etc. and one who had come into contact with those who are polluted, strikes Caṇḍāla etc., with his limbs having blood etc., if he worships Keśava, God is to be given bath with *Pañcagavya* and worship is to be done again. One who is touched by crow and vulture etc., or by dogs or ass etc., one who comes into contact with heretics,[72]

66. *Upavīta* also called *yajñopavīta*; sacred thread.
67. *Ekavastra*: wearing only one cloth, not having the upper cloth (*uttarīya*).
68. *anāçānta:* who has not done *ācamana*.
69. *dhyānahīna:* not doing contemplation on God.
70. *muktakeśa:* hairs loosely hanging without being tied into a knot.
71. *śvasan:* breathing heavily.
72. *Pāṣaṇḍinaḥ:* see SKS. Brahma. VI.28; the word is also used as *Pākhaṇḍinaḥ:* Those whose views are refuted in the strength of *pramāṇas*, a heretic imposter, who falsely assumes the charateristics of a pious person.

शान्तिहोमं मूलमन्त्रजपं चापि समाचरेत् ।
क्रिमिकीटादिभिर्दुष्टधान्यपुष्पफलादिभिः ॥ ३१५ ॥
प्राण्यङ्गतुषभस्मास्थिकेशदन्तनखादिभिः ।
स्पृष्टैर्द्रव्यैस्तथाऽस्पृश्यपाणिस्पृष्टैः फलादिभिः ॥ ३१६ ॥
तथा पर्युषितैर्वान्यैः पत्रपुष्पफलादिभिः ।
पूजने सति देवस्य मूलमन्त्रं शतं जपेत् ॥ ३१७ ॥
चण्डालपतितोदक्यासूतिकाप्रतिलोमजैः ।
शबराद्यैश्च संस्पृष्टैर्द्रव्यैश्शास्त्रविनिन्दितैः ॥ ३१८ ॥
पत्रपुष्पादिभिश्चैव स्पृष्टैर्वा गोमुखादिभिः ।
मनुष्यैर्लङ्घितद्रव्यैस्तथाऽस्पृश्यमृगादिभिः ॥ ३१९ ॥
क्रिमिकीटपतङ्गास्थिदन्तकेशनखादिभिः ।
तुषैश्च भस्मलोष्टाद्यैर्युक्तैर्द्रव्यैस्तथा द्विजाः ॥ ३२० ॥
पूर्वं समर्पितैर्द्रव्यैस्तथा पर्युषितोदकैः ।
पूजने सति देवस्य पुंसूक्तेन कुशोदकैः ॥ ३२१ ॥
स्नापयित्वा मूलमन्त्रमष्टोत्तरशतं जपेत् ।
शान्तिहोमं तु वा कुर्यात्सर्वदोषप्रशान्तये ॥ ३२२ ॥
जन्तुभक्षितपुष्पाद्यैर्नीचावाससमीपगैः ।
अन्यारामोद्भवैः पुष्पैर्ग्रथितैर्दीक्षितेतरैः ॥ ३२३ ॥
शूद्रानीतैः पुष्पगेहाद्बहिर्बद्धैश्च रोगिभिः ।
भूगतैः पत्रपुष्पाद्यैः फलाद्यैर्वार्चने हरेः ॥ ३२४ ॥
क्षीरेण स्नाप्य देवेशमष्टोत्तरशतं जपेत् ।
मूलमन्त्रं पुनः शुद्धपत्रपुष्पादिभिर्यजेत् ॥ ३२५ ॥
जीर्णवस्त्रैरधौतैश्च जीर्णैश्छत्रादिभिस्तथा ।
अशोधितार्घ्यपात्राद्यैः कृते देवस्य पूजने ॥ ३२६ ॥
अष्टोत्तरशतं जप्त्वा पुनः पूजनमाचरेत् ।
केशास्थ्याद्यशुचिस्पृष्टैः स्पृष्टैश्शूद्रादिभिस्तथा ॥ ३२७ ॥
श्वानादिभिर्वा संस्पृष्टैश्चण्डालाद्युपघातकैः ।
वस्त्रैस्संपूजिते देवे अधमोत्तममार्गतः ॥ ३२८ ॥

*Pratiloma,*[73] fallen,[74] of base conduct,[75] one who comes into contact with *caitya* tree etc.,[76] if he were to do worship, then the Puruṣottama shall be given bath of the *adhamādhama* kind. One who is in touch with Caṇḍālas, Mlecchas,[77] woman in her courses, woman who has just delivered a child and those who have committed grave sins, one who had not taken bath after intercourse with women, if he were to offer worship the Lord of gods, bath is to be given to the Lord following the mode of *nīcamadhyama.*[78] Then worship is to be done; one who is intent upon going to another's woman, lepor, having the loss of a limb, one-eyed, blind, dumb, deaf, lame, epileptic, mad (mentally deranged), if he were to worship, O brahmins! God is to be given bath of *adhamottama* kind. If he is having pollution, fallen, *kuṇḍa,*[79] *golaka,*[80] one who has committed grave sins[81] if he were to worship God, then Puruṣottama shall be given bath of the *uttamottama* kind. *Śāntihoma* and *japa* of *mūlamantra* are to be done. One who comes into contact with things like worms, insects etc., grains, flowers, and fruits which are (all) defiled, limb of a living being, chaff of grain, ashes, bone, hairs, tooth, nails etc., with fruits etc. that are touched with the hands of those unfit to touch, by others like leaves (petals), flowers, fruits etc. which are stale, if he does worship to God, then the *japa* of the *mūlamantra* is to be done for hundred times, those who touched the materials which have been handled by Caṇḍāla, *patita,* woman

73. *Pratilomas:* see under 27.
74. *Patita:* fallen; expiation for these is hardly available (SKS. Ṛṣi. VII.133); *Patita,* fallen down morally and spiritually.
75. *hīnavṛtta:* those who livelihood *(vṛtti)* is low
76. *Caitya*-tree: tree grown on the *caitya* and worshipped as deity; generally, it is on a mound where four roads cross, especially worshipped by the Buddhist.
77. Mlecchas are those who do not conform to the usual Hindu institutions.
78. *nīcamadhyama: adhamamadhyama*
79. see under 21.
80. see under 22.
81. *Mahāpātakins:* those who have committed grievous sins, killing a Brahmin, drinking intoxicating liquors, theft, committing adultery with the wife of a teacher, and associating with any guilty person of any one of these crimes.

संस्नाप्य देवदेवं तु शान्तिहोमं समाचरेत् ।
चण्डालसूतिकोदक्यास्पृष्टैर्वस्त्रैः प्रपूजने ॥ ३२९ ॥
उत्तमोत्तममार्गेण स्नाप्य शान्तिं समाचरेत् ।
केशास्थिश्वादिभिश्शूद्रैः स्पृष्टं कार्पासवस्त्रकम् ॥ ३३० ॥
पुनस्संशोध्य देवाय दद्याच्चण्डालपूर्वकैः ।
स्पृष्टं कार्पासवस्त्रं तु सन्त्यजेन्मुनिपुङ्गवाः ॥ ३३१ ॥
पट्टवस्त्रं तु शूद्राद्यैः स्पृष्टं सम्प्रोक्षयेद्द्विजाः ।
चण्डालपूर्वैः स्पृष्टं तु जलैः संक्षालयेद्गुरुः ॥ ३३२ ॥
अजाविमहिषोष्ट्राज्यैस्तैलैरेरण्डजैस्तथा ।
प्राण्यङ्गसम्भवैस्तैलैः फलजैर्वापि दीपने ॥ ३३३ ॥
अजादिक्षीरदध्याज्यहोमे[१८] वा मुनिपुङ्गवाः ।
शान्तिहोमं प्रकुर्वीत तद्दोषस्य प्रशान्तये ॥ ३३४ ॥
पूर्वोक्ताज्यादिभिर्देवस्नपने वा निवेदने ।
अधमोत्तममार्गेण स्नपनं शान्तिमाचरेत् ॥ ३३५ ॥
नरभुक्तैर्वस्त्रखण्डैर्दीपवर्त्यादिके कृते ।
शान्तिहोमं प्रकुर्वीत सहस्रं जपमाचरेत् ॥ ३३६ ॥
धूपैः प्राण्यङ्गसंमिश्रैस्तैलजैः स्नुहिजैरपि ।
अन्यैर्दुर्गन्धजैश्चैव पूजयेद्यदि मोहतः ॥ ३३७ ॥
कपिलागोघृतेनैव हुत्वाहुतिसहस्रकम् ।
जातिपुष्पसहस्रेण देवमभ्यर्च्य देशिकः ॥ ३३८ ॥
पुनः शुद्धं मुनिश्रेष्ठाः कर्पूरागरु धूपयेत् ।
देवतान्तरनिर्माल्यदुष्टद्रव्यैः प्रपूजने ॥ ३३९ ॥
अधमाधममार्गेण स्नाप्य शान्तिं समाचरेत् ।
चण्डालसूतिकोदक्यास्पृष्टाद्वा शवदूषितात् ॥ ३४० ॥
कूपात्समुद्धृतैस्तोयैः कृते देवस्य पूजने ।
उत्तमोत्तममार्गेण स्नापयेत्पुरुषोत्तमम्[१९] ॥ ३४१ ॥

१८. आज्यैः - B, C, D
१९. स्नपयेत् - B, C, D

in her courses, woman who has just delivered a child, those born as *Pratiloma*, Śabaras[82] etc.; those who have touched leaves (petals), flowers etc. which are condemned in the *śāstras*; if worship is done with the materials that have been treaded by man who are fraudulent (lit. having the face like that of a cow (innocent)), O brahmins! with the materials touched by those who eat the animals which should not be touched, which are associated with materials in touch with worms, insects, butterflies (moths), bones, teeth, nails etc., chaff, and ashes, clod of earth, O brahmins! with the materials offered before, water that is stale, if one (among these) were to offer worship to God, God must be given bath with water mixed *darbha*, uttering *Puruṣasūkta*. *Japa* of *mūlamantra* is to be done for 108 times. Or *śāntihoma* is to be done to control all the defects. If worship is done to Hari with flowers eaten by living beings (insects etc.), which grow near the residence of the low people, which grow in another's garden, wreathed by those who are not *dīkṣitas* (not Pañcarātrikas), brought by Śūdras, woven outside the room intended for flowers,[83] by those who are affected by diseases, with leaves (petals), flowers etc. which are found on the ground or with fruits, then Lord of Gods shall be given bath with milk and *japa* of *mūlamantra* is to be done for 108 times, and worship is to be done with pure petals, flowers and fruits. If God is worshipped with one wearing worn out clothes, unwashed, torn umbrellas etc., with the *arghya* vessels not cleaned, then *japa* is to be done for 108 times and worship is to be done again. When god is worshipped by who come into contact with impure things like hairs and bones etc., come into contact with Śūdras etc., contacted by dogs etc. and with clothes by injurious Caṇḍālas etc., God of gods is to be given bath according to the *adhamottama* kind. *Śāntihoma* is then to be done. When god is worshipped with the clothes touched by Caṇḍālas, woman who had just delivered the child, woman in her courses, then He (God) is to be given bath according to the *uttamotama* kind. *Śānti* shall then be done. If the cotton cloth is touched by the Śūdras, and comes into contact with hairs, bone, dogs, etc., then it (cloth) shall be cleaned and be offered to god. The cotton cloth touched by Caṇḍāla etc.

82. Śabaras: a tribe of men accustomed to wild mountaineering in Deccan. They include Kirātas, Pulindas, Bhillas and others.

83. *Puṣpagehādibāhyaiḥ*: wreathed outside the separate room in the temple where it is to be done.

अन्तस्तिर्यक्छवात्कूपात्स्पृष्टाद्वा प्रतिलोमजैः ।
समुद्धृतैर्जलैर्देवमर्चयेद्यदि मोहतः ॥ ३४२ ॥
तद्दोषशान्तये कुर्यात्स्नानमुत्तममध्यमम् ।
अन्तर्जन्तुशवात्कूपाद्द्विण्मूत्रापेयदूषितात् ॥ ३४३ ॥
देवतान्तरनिर्माल्यदुष्टाद्वोद्धृतवारिभिः ।
पूजने देवदेवस्य स्नानं स्यादुत्तमाधमम् ॥ ३४४ ॥
अन्तश्शवोषिताद्वापि स्पृष्टाच्चण्डालपूर्वकैः ।
सरसः प्रोद्धृतैस्तोयैः पूजने मध्यमोत्तमम् ॥ ३४५ ॥
स्नानं कुर्यात्तु देवस्य अन्तस्तिर्यक्छवोषितात् ।
स्पृष्टाद्वा प्रतिलोमाद्यैः सरसः प्रोद्धृतैर्जलैः ॥ ३४६ ॥
पूजने सति देवस्य स्नानं मध्यममध्यमम् ।
स्पृष्टाच्चण्डालपूर्वैर्वा मनुष्यशवदूषितात् ॥ ३४७ ॥
तटाकादुद्धृतैस्तोयैः पूजने त्वधमोत्तमम् ।
स्नपनं देवदेवस्य कुर्याद्देशिकसत्तमः ॥ ३४८ ॥
अन्तश्शवोषिते कूपे स्पृष्टे चण्डालपूर्वकैः ।
सर्वमुद्धृत्य तत्तोयं तदर्धं वा मुनीश्वराः ॥ ३४९ ॥
पुण्याहं वाचयित्वाथ प्रोक्षयेत्पञ्चगव्यकैः ।
तिर्यक्छवादिभिर्दुष्टे जलस्यार्धं समुद्धरेत् ॥ ३५० ॥
पादं वापि समुद्धृत्य प्रोक्षयेत्पञ्चगव्यकैः ।
चुचुन्दर्यादिजन्तूनां शवैर्मूत्रपुरीषकैः ॥ ३५१ ॥
दुष्टे वा शिवनिर्माल्यैः कूपे तज्जलमुद्धरेत् ।
पादं वापि तदर्धं वा सेचयेत्पञ्चगव्यतः ॥ ३५२ ॥
चण्डालाद्यशुचिस्पर्शमनुष्यशवदूषिते ।
प्रतिलोमजसंस्पर्शतिर्यक्छवविदूषिते ॥ ३५३ ॥
कुर्यात्सरसि कूपोक्तप्रायश्चित्तार्धमेव च ।
तटाके शवचण्डालस्पर्शनाद्यैर्विदूषिते ॥ ३५४ ॥
आचरेत्सरसि प्रोक्तप्रायश्चित्तार्धमेव च ।
यद्वा सरसि विस्तीर्णे तटाके च महत्तरे ॥ ३५५ ॥

shall be abandoned. O best sages! Brahmins! the silken cloth touched by Śūdras etc., shall be sprinkled (with holy water). When it is touched by Caṇḍālas etc., the priest shall wash it with water. When the lamp is made to glow with the oil of goat, ewe, she buffalo, camel, castor oil plant, oil got from the limbs of living being or from fruits, O best sages, or when *homa* is done with the milk of goat etc., curds and ghee, *śāntihoma* is to be done to destroy that defect. If God is given bath with ghee etc. stated above or is offered (as food), bath is to be done next. When the wick of the lamp is made of the pieces of cloth worn by men, *śāntihoma* is to be done and *japa* is to be done for thousand times. If God is worshipped, on account of delusion, with incense, mixed up with the limb of the living beings, produced from oil, from the muscles and from others produced from evil smelling objects, then *homa* is to be done with the ghee of the Kapilā cow[84] for thousand times. The priest shall worship God with one thousand jāti flowers, O best sages! fumigation is to be done with pure camphor and aloe. If worship is done with the materials which are defective being the *nirmālya*,[85] having been offered to some other deity, then bath is to be given by the method of the *adhamādhama*, *śānti* shall be then done. If God's worship is done with the waters taken from the well which has come into contact (touched up) with Caṇḍāla, woman who had recently delivered a child, woman in her courses or defiled by the corpse, then the Supreme person shall be bathed by the

84. Kapilā cow: brown cow, celebrated in the Purāṇas (*Yājñavalkyasmṛti*, I. 205). Offering Kapilā cow to Viṣṇu enables a person get freed from heinous sins (SKS. Ṛṣi VIII.57a); urine of Kapilā is to be smeared on the ground to draw the *maṇḍala*, (ibid. Śiva X.1b); milk, urine etc. from Kapilā destroys all sins (ibid. Ṛṣi. IX. 16).

85. *Nirmālya*: it is defined thus—whatever offering, flower, fruit has been made to God is called *nirmālya*. This should not be taken by any one.

निवेदितं च यद्द्रव्यं पुष्पं फलमथापि वा ।

तन्निर्माल्यमिति प्रोक्तं तत् प्रयत्नेन वर्जयेत् ॥ SKS. Śiva. V 48b-49a cf. (ibid. Ṛṣi. VIII. 77b-78; Indra. I. 10b-11; *Āgamaprāmāṇya* pp. 73-74); for using *Nirmālya*, see निवेद्यशेषं सर्वेषां वैष्णवानां तु दापयेत् । SKS. Śiva IX.82a (*Āgamaprāmāṇya* pp. 75-76).

कुम्भानां तु सहस्रं वा शतं वा जलमुद्धरेत् ।
दिवा समुद्धरेत्तोयं रात्रौ चेदग्निसन्निधौ ॥ ३५६ ॥
चण्डालसूतिकोदक्याशबरैर्मद्यपादिभिः ।
श्वसृगालवराहाद्यैः काकगृध्रादिभिस्तथा ॥ ३५७ ॥
स्पृष्टान्नपानभक्ष्यादेर्देवाय विनिवेदने ।
तथा रुधिरमांसास्थिस्पृष्टान्नविनिवेदने ॥ ३५८ ॥
शवादिदूषिते गेहे पक्वान्नस्य निवेदने ।
मृत्पात्राणि परित्यज्य लोहपात्राणि शोधयेत् ॥ ३५९ ॥
कृत्वा चालयसंशुद्धिं सर्वे स्नात्वा यथाविधि ।
कुर्युः कुशोदपानं च स्नपनं चोत्तमोत्तमम् ॥ ३६० ॥
कृत्वा देवस्य विधिवच्छान्तिहोमं समाचरेत् ।
परस्त्रीगमनासक्तैर्भक्ष्याभक्ष्याविवेकिभिः ॥ ३६१ ॥
अवैष्णवैश्च संस्पृष्टहविषो विनिवेदने ।
त्यक्तं पर्युषितं वापि दृष्टं वाऽयोग्यमानुषैः ॥ ३६२ ॥
मण्डूकमूषिकासर्पैर्बिडालैः स्पृष्टमेव वा ।
क्रिमिकीटपतङ्गाद्यैः स्पृष्टं केशादिदूषितम् ॥ ३६३ ॥
श्वासाहतं तथाघ्रातं तथा पूर्वं निवेदितम् ।
निवेदयेच्चेदन्नाद्यं कुम्भैर्द्वादशभिः क्रमात् ॥ ३६४ ॥
संस्नाप्य देवदेवेशं शान्तिहोमं समाचरेत् ।
श्वगृध्रादिस्पृष्टचुल्ल्यां पक्वान्नविनिवेदने ॥ ३६५ ॥
प्राग्वद्द्वादशभिः कुम्भैः स्नापयेत्पुरुषोत्तमम् ।
चण्डालाद्यैः स्पृष्टचुल्ल्यां पक्वान्नविनिवेदने ॥ ३६६ ॥
पञ्चविंशतिभिः कुम्भैः स्नापयेत्पुरुषोत्तमम् ।
अत्युष्णं चातिशीतं च रजस्तुषकणान्वितम् ॥ ३६७ ॥
मृत्पाषाणैर्दूषितं वा हविश्चेद्विनिवेदयेत् ।
जपेत्सहस्रवारं तु मूलमन्त्रं द्विजोत्तमाः ॥ ३६८ ॥
अयाज्ञीयैः कोद्रवाद्यैः कृतस्य हविषोऽर्पणे ।
निषिद्धशाकमूलानां फलानां वा निवेदने ॥ ३६९ ॥

*uttamottama* kind. If God is worshipped, due to delusion with water taken from the well with the corpse of an animal within or brought by those of *Pratiloma* kind touching the well, then bath of the *uttamamadhyama* kind is to be offered to control that defect. If God of gods is offered worship with the waters taken from the well within which there lay the corpse of a living being, which is defiled by feces, urine and that which is unfit to be drunk, and defective on account of *nirmālya* having been offered to some other deity, then God of gods shall be given bath of the *uttamādhama* kind. When God is worshipped with the waters taken from the tank within which a corpse had been lying and touched by the Caṇḍālas, etc., bath of the *madhyamottama* kind shall be given. If God is worshipped with the waters taken from the tank, within which the corpse had been lying or touched by *Pratilomas* etc., then the bath (for God) shall be of the *madhyamottama* kind. When worship is done with the waters taken from the lake which was touched by the Caṇḍālas etc. and defiled by a human corpse, then God of gods shall be given bath, by the good priest, of the *adhamottama* kind. O lordly sages! if a well within which a corpse was lying, which was touched by Caṇḍālas etc., all the waters are to be drawn out; those waters or half of it shall be used for the recitation of *Puṇyāha.* That (water) shall be sprinkled with *Pañcagavya.* When it (well) is defiled with the corpses of animals, half of that water is to be taken out or one-fourth of it, it is to be sprinkled with *Pañcagavya.* When the well is defiled by urine and feces of the corpses of beings like *cucundarī* or by *nirmālya* of Śiva, water from it is to be taken quarter or half of it shall be sprinkled with *Pañcagavya.* When the tank is defiled by the human corpse having the touch of Caṇḍālas etc. and when corpses of animals by the touch of *pratilomas,* expiation is to be done accordingly as is stated for the well. When a lake is defiled by the touch of corpse and Caṇḍāla etc., expiation is to be done according to what was stated for the tank. Or, if the tank is well spread out and the lake is big, water shall be brought from them in one thousand or one hundred jars. Water is to be taken out during day time or in the presence of fire at night. If God is offered food, drink, *bhakṣya*[86] that is touched by Caṇḍāla, woman who has recently given birth to a child, woman in her

86. *Bhakṣya:* to be masticated and then eaten; *bhojya, coṣya, lehya* and *peya* are the other four kinds of food.

गोघृतेन स्नाप्य देवं शान्तिहोमं समाचरेत् ।
महाहविर्विधाने तु विशेषः श्रूयतां द्विजाः ॥ ३७० ॥
पचनालयतोऽन्यत्र[२०] साधितं दीक्षितेतरैः ।
अमन्त्रसंस्कृतं चान्नमविभक्तमलक्षणम् ॥ ३७१ ॥
निरीक्षितमयोग्यैश्च संस्पृष्टं मक्षिकादिभिः ।
सम्प्रोक्ष्य चास्त्रतोयेन निवेद्यं यत्नगौरवात् ॥ ३७२ ॥
अन्यत्रैवं दुष्टहविःकल्पने शान्तिमाचरेत् ।
मक्षिकाघुणभृङ्गाद्यैर्दष्टं दुष्टं पुरीषकैः ॥ ३७३ ॥
पत्रपुष्पफलाद्यन्नं त्यक्तव्यं तदधिष्ठितम् ।
अस्त्रोदकेन सम्प्रोक्ष्य दद्याद्देवाय भक्तितः ॥ ३७४ ॥
अकृत्वा भूतसंशुद्धिं मन्त्रन्यासादिकं तु वा ।
हृदि देवमनभ्यर्च्य निर्माल्योद्वासनादिकम् ॥ ३७५ ॥
बिम्बसंशोधनं वापि स्थानसंशोधनं तथा ।
अकृत्वा देवयजनं कुर्याच्चेन्मोहतो द्विजाः ॥ ३७६ ॥
तद्दोषशान्तये मूलमन्त्रं जप्त्वा सहस्रकम् ।
लुप्तं कर्म ततः कृत्वा पुनः पूजनमाचरेत् ॥ ३७७ ॥
अर्घ्यादीनां द्रव्यलोपे दहनाप्यायनादिके ।
लुप्ते वा विष्णुगायत्रीं शतं जप्त्वा यथाविधि ॥ ३७८ ॥
द्रव्यन्यासादिसंस्कारं कृत्वार्घ्यादीन् समर्चयेत् ।
प्रासादद्वारदेवानां तथाऽऽवरणवासिनाम् ॥ ३७९ ॥
लुप्तेऽर्चने तत्पुरतस्तत्तन्मन्त्रान्यथाक्रमम् ।
अष्टोत्तरशतं जप्त्वा पुनरर्चनमाचरेत् ॥ ३८० ॥
प्रासादद्वारदेवानां परिवारगणस्य वा ।
विपर्यासे मूलमन्त्रं शतं जप्त्वा क्रमाद्यजेत् ॥ ३८१ ॥
पीठार्चनमकृत्वैवं देवसम्पूजने कृते ।
पीठादिदेवतामन्त्रं शतं जप्त्वा यथोदितम् ॥ ३८२ ॥

२०. मन्यत्र - B, C, D

courses, Śabaras, those who drink urine, dogs, jackals, pigs, crows, vultures etc., and likewise offering food that is conjoined with blood, flesh, bone, offering cooked food kept in the house defiled by corpse etc., the mud vessels are to be abandoned and metallic vessels are to be cleaned (for use). The temple shall be purified (cleaned). All shall take bath duly and drink the water kept mixed up with *darbha*. God shall be given bath of the *uttamottama* kind. *Śāntihoma* shall then be done. When God is offered the oblation that is touched by those who are interested in going to other's women, who could not make a distinction between *bhakṣya* and *abhakṣya*, by those who are not Vaiṣṇavas, what was abandoned or stale, looked at by unsuitable persons, what is touched by frog, mouse, snakes and cats, touched by worms, insects, moths etc., defiled by hairs etc., struck by breath, smelled, and already offered, then Lord of gods of gods is to be given bath with twelve jars and *Śāntihoma* is to be done. When the cooked food in the kitchen is touched by dogs, vultures etc., Puruṣottama is to be given bath as before with tweleve jars. When the kitchen is touched by Caṇḍālas etc. and the cooked food is offered to the Lord, Supreme Lord is to be given bath with twenty-five jars. If offering is made of the oblation which is too hot, too cold, mixed up with dust and particles of chaff, defiled by mud and stones, then, O best brahmins! *japa* of the *mūlamantra* is to be done for one thousand times. If the offering is made of the oblation prepared out of materials which are unfit for sacrifice, coarse grain and when bulbous roots of the prohibited vegetables or (their or such) fruits are offered, God must be bathed with ghee of the cow and *śāntihoma* is to be performed.

O brahmins! listen to speciality while arranging for *mahāhavis*. If food, that is prepared in a place other than kitchen, by those who are other then *dīkṣitas*[87], which is not sanctified with mantras, which is not divided, which has no good features, looked at by the underserving and touched by flies etc., it is to be sprinkled with the water of *astra*, shall be offered with great effort. If the oblation becomes defective elsewhere like this, *śānti* shall be done. Leaves (petals), flowers, fruits and food, which are tasted by flies, *ghuṇa* and bees etc. and defiled by feces, shall be given up. What is settled there is to be sprinkled with the water of *astra* and be offered to God with devotion. O brahmins! if one does worship to God due to delusion without doing

87. *dīkṣitas:* those who undergo initiation according to the Pāñcarātra tradition.

पुनः पीठार्चनं कृत्वा देवमभ्यर्चयेद्गुरुः ।
कर्मार्चाद्यङ्गबिम्बेषु विनाऽऽवाहनमर्चने ॥ ३८३ ॥
लययागं भोगयागं विना वाऽभ्यर्चने कृते ।
सहस्रवारं संजप्त्वा मूलमन्त्रं यजेत्पुनः ॥ ३८४ ॥
मन्त्रहानौ क्रियाहानौ मुद्राहानौ तथैव च ।
भोगमन्त्रक्रियादीनां विपर्यासेऽपि च द्विजाः ॥ ३८५ ॥
तद्दोषशान्तये मन्त्रमष्टोत्तरशतं जपेत् ।
पूजाकाले तु घण्टायाश्चालने तु विवर्जिते ॥ ३८६ ॥
वेदघोषविहीने वा शान्तिहोमं समाचरेत् ।
पूर्वक्लृप्तोपचारे तु न्यूने द्विगुणवस्तुभिः ॥ ३८७ ॥
पुनरभ्यर्चनं कृत्वा अष्टोत्तरशतं जपेत् ।
औपचारिकसांस्पर्शहृदयङ्गमरूपिणाम् ॥ ३८८ ॥
परिच्युतौ च भोगानां त्रयाणां क्रमशो द्विजाः ।
पूजान्ते[२१] सर्वबीजानि मात्रावित्तं घृतोदनम् ॥ ३८९ ॥
निवेदनीयं देवस्य विशेषेज्यापुरस्सरम् ।
मात्रादानादिहानौ तु देवं मङ्गलवारिभिः ॥ ३९० ॥
संस्नाप्य शान्तिहोमं च कुर्यात्तद्दोषशान्तये ।
अकस्माद्दीपनिर्वाणे पूजामध्ये मुनीश्वराः ॥ ३९१ ॥
पुनरुद्दीप्य शान्त्यर्थं हुत्वा नेत्रमनुं जपेत् ।
अनिर्वाणस्य दीपस्य नाशे तु मुनिपुङ्गवाः ॥ ३९२ ॥
क्षीरेण स्नाप्य देवेशं शान्तिहोमं समाचरेत् ।
पुनरारोप्य तद्दीपं जपेन्मूलसहस्रकम् ॥ ३९३ ॥
पाकस्थानादाहृतेषु देवनीराजनार्थतः ।
दीपेष्वेकतमो दीपो यायादुपरतिं यदि ॥ ३९४ ॥
प्रमादाद्वातवेगाद्यैः पुरस्ताद्विनिवेदनात् ।
श्रीभङ्गो जायते पश्चाद्यदि व्याध्यादिपीडनम् ॥ ३९५ ॥

२१. पूजने - A

*bhūtaśuddhi,*[88] *mantranyāsa,*[89] worship of God in the heart,[90] cleaning the idol of *nirmālya*, cleaning the idols and clearing the place, than *japa* of *mūlamantra* for thousand times is to be done to get that defect destroyed. The violated act must be done again and worship of God must be done again. When the materials for *arghya* etc. are dropped, burning and nourishment are given up, *japa* of *Viṣṇugāyatrī* is to be done one hundred times duly. Consecration of *dravyanyāsa* etc. are to be done and *arghya* etc. are to be adored. If worship is not done for the deities at the entrance to the temple, and for those dwelling in the enclosures, their respective mantras are to be used for *japa* for 108 times in front of them. Worship is to be done again. If the worship is transposed for the deities at the entrance to the temple and to the host of retinue, *japa* of *mūlamantra* is to be done one hundred times and worship is to be done. If God is worshipped without adoring the pedestal, the mantra of the deity presiding over the pedestal is to be used for *japa* for one hundred times as it is stated. The pedestal must be worshipped again, and shall be worshipped by the guru. If worship is done to Karma and other idols without invocation or worship, is done without *layayāga*[91] and *bhogayāga,*[92] *japa* of *mūlamantra* shall be done for one thousand times and worship is to be done again. If mantra is lost (not uttered) or deed is done, *mudrā* is shown or transposition of *bhoga*, O brahmins! *japa* of mantras shall be done for one hundred and eight times to mitigate that defect. If the bell is not rung during the time of worship or recitation (sound) of the Vedas is dropped *śāntihoma* is to be done. When there is deficiency in the services arranged before, worship is to be done again with the materials double in number and *japa* is to be done for one hundred times. O brahmins! if the enjoyable three services of *Upacārika, Sāṃsparśika* and *Hṛdayaṅgama*[93] are dropped, then the three should be done in their order. At the end of it then understand that

88. *bhūtaśuddhi:* LT. XXXV.
89. *mantranyāsa*: placing the mantra in one's own body to make it spiritual.
90. *hṛdi devamana bhyareya:* without doing *mānasayāga.*
91. *layayāga:* LT. XXXVIII.14-21.
92. *bhogayāga:* ibid. XXXVIII.12-15.
93. *Ibid.* XXXVI.86b-92 (vide Paus. S. XXX.113 where *Hṛdayaṅgama* is the name given for all *upacāras*).

तस्मात्प्रदीप्य सहसा मूलमष्टोत्तरं जपेत् ।
तथा नीराजने नष्टे प्राक्पश्चाद्वा समर्पणात् ॥ ३९६ ॥
पुनः प्रदीप्य सहसा जपेन्मन्त्रं सहस्रधा ।
अयोग्यजनसंस्पृष्टे तत्कुम्भे तं विहाय तु ॥ ३९७ ॥
कुम्भान्तरं समापाद्य[22] तेन तत्तु[23] समाचरेत् ।
पूजाकाले धूपपात्रे दीपपात्रे तु वा द्विजाः ॥ ३९८ ॥
नीराजनार्थकुम्भे वा प्रमादात्पतिते सति ।
घण्टायाश्चार्घ्यपात्रादेश्छत्रादीनां तु वा द्विजाः ॥ ३९९ ॥
पतने प्रंजपेन्मन्त्रमष्टोत्तरसहस्रकम् ।
धूपपात्रादिके भग्ने पुनः सन्धाय पूर्ववत् ॥ ४०० ॥
पञ्चगव्यैस्तु सम्प्रोक्ष्य पूजनादौ नियोजयेत् ।
क्लृप्तेषु पूजाकालेषु लुप्ते कस्मिंश्चिदर्चने ॥ ४०१ ॥
तदनन्तरकाले तु देवं द्विगुणवस्तुभिः ।
पूजयेद्द्वित्रिकालेषु लुप्तेषु मुनिसत्तमाः ॥ ४०२ ॥
त्रिचतुर्गुणितैर्द्रव्यैः पूजयेत्पुरुषोत्तमम् ।
एकाहमर्चनाहीने त्वधमाधममार्गतः ॥ ४०३ ॥
देवं संस्नाप्य विधिवच्छान्तिहोमं समाचरेत् ।
यजेत् द्विगुणितैर्द्रव्यैर्ब्राह्मणान् भोजयेत्तदा ॥ ४०४ ॥
द्विदिनादौ च पक्षान्ते पूजाहीने मुनीश्वराः ।
अधमोत्तममार्गेण स्नाप्य शान्तिं समाचरेत् ॥ ४०५ ॥
तावद्द्विगुणितैर्द्रव्यैर्दिनसंख्यावशेन तु ।
देवमाराध्य विधिवद्ब्राह्मणान् भोजयेद्बहून् ॥ ४०६ ॥
एकमासेऽर्चनाहीने तूत्तमोत्तममार्गतः ।
संस्नाप्य देवं विधिवत्प्राग्वच्छान्त्यादिकं चरेत् ॥ ४०७ ॥

२२. समासाद्य - C
२३. तन्तु - B, C

God must be offered, all grains, *mātrā*,[94] cooked rice mixed with curds, especially with ghee. If *mātrā* is not offered, God shall be given bath with auspicious waters. *Śāntihoma* is to be done to mitigate that defect. O lordly sages! if light gets extinguished suddenly during worship, it must be lighted again, *homa* is to be done for *śānti* and *japa* of *netramantra* is to be done. O best sages! if the burning lamp is lost, the Lord of gods is to be bathed with milk and *śāntihoma* is to be done. The lamp shall again be lighted, *japa* of *mūlamantra* shall be done for thousand times. If among the lamps brought from the kitchen for the *nīrājana*[95] of God, one among them gets extinguished, owing to carelessness or speed of the wind, before food is offered, fortune would be lost, and if later, disease etc. would afflict. So, it must be lighted immediately and *japa* of *mūlamantra* must be done for one hundred and eight times. If the *nīrājana* is lost, either before or after offering (of food) then it must be lighted at once and *japa* of the mantra shall be done one thousand times. When that pitcher[96] is touched by the underserving people, that (pitcher) shall be left off in that pitcher another pitcher is to be procured. That (*nīrājana*) shall be done with it. O brahmins! if the vessel for incense, vessel for lamp and pitcher intended for *nīrājana*, were to fall, down owing to carelessness, or bell or *arghya* vessels, umbrella and others were to fall. O brahmins! *japa* of the mantra shall be done for 1008 times. If the vessel for incense is broken, it shall be set right as before and be sprinkled over with *Pañcagavya* and be used during worship. If some (kind) of the worship is dropped during the time fixed for worship, God must be worshipped at a subsequent time with the materials doubled in quantity. O good sages! if two or three times of worships are missed, the Suppreme Person shall be worshipped with materials made three or four fold. Giving bath to God, according to the *adhamādhama* mode, if worshipp is not done for a day. *Śāntihoma* shall be done. Worship is to be done with materials doubled and Brahmins are to be fed. O Lordly sages! if worship is not done for two days or at the end of a fortnight, bath is to be given according to the *adhamottama* method and *śānti* is to be done. Worshipping God with the materials doubled taking the number of days into account, many Brahmins are to be

94. *mātrā:* Cooked rice mixed with curds.
95. *nīrājana:* see under IV. 1.
96. *Kumbhadīpa:* A small vessel resembling a jar but made of a metal will have a wick at the top of the opening. The wick will be inflamed and waved before god.

संवत्सरत्रयादर्वाङ्मासादूर्ध्वं द्विजोत्तमाः ।
पूजालोपे तु देवस्य कुर्यात्सम्प्रोक्षणं तथा ॥ ४०८ ॥
तावद्द्विगुणितैर्द्रव्यैर्माससंख्यावशेन तु ।
देवमभ्यर्च्य विधिवत्सहस्रं भोजयेत् द्विजान् ॥ ४०९ ॥
संवत्सरत्रयादूर्ध्वं पूजालोपे तु मानुषे ।
पुनः प्रतिष्ठां कुर्वीत स्वयंव्यक्तादिकेषु तु ॥ ४१० ॥
कुर्यात्सम्प्रोक्षणं चापि सहस्रकलशाप्लवम् ।
मनुष्यनिर्मिते स्थाने पूजालोपादिके द्विजाः ॥ ४११ ॥
प्रायश्चित्तं तु कृत्वैव नित्यपूजादिकं चरेत् ।
स्वयंव्यक्तादिके स्थाने पूजालोपादिके सति ॥ ४१२ ॥
पूजायां वर्तमानायां प्रायश्चित्तं समाचरेत् ।
समित्परिधिदर्भाणां कूर्चानां हविषामपि ॥ ४१३ ॥
आज्यस्थाल्यादिपात्राणामग्नेः स्थण्डिलकुण्डयोः ।
स्रुक्स्रुवस्य प्रणीताया अभावे लक्षणोज्झिते ॥ ४१४ ॥
शान्त्यर्थं जुहुयान्मन्त्री प्राग्वद्व्यापकपञ्चकैः ।
एतेषां भेदने छेदे वह्निदाहादिके सति ॥ ४१५ ॥
पुनरन्यं समापाद्य शान्तिहोमं समाचरेत् ।
अभावे काष्ठसमिधामाज्येन चरुणा हुनेत् ॥ ४१६ ॥
समिद्भिराज्याभावे तु तिलैर्वा होममाचरेत् ।
अलाभे हविषान्येषामाज्येन जुहुयात्सुधीः ॥ ४१७ ॥
सर्वथा होमकर्मार्थं तिलमाज्यं न लोपयेत् ।
तिलाज्ययोरभावे तु हवनं स्यान्निरर्थकम् ॥ ४१८ ॥
शान्तिहोमं प्रकुर्वीत तद्दोषस्यापनुत्तये ।
वह्नौ कुण्डे स्थले चुल्यां संस्कृतेऽनुगतिं गते ॥ ४१९ ॥
पुनराधाय संस्कृत्य शान्तिहोमादिकं हुनेत् ।
अग्निप्रतिष्ठाकर्मादौ मोहादविधिवत्कृते ॥ ४२० ॥
पुनर्विधिवदापाद्य शान्तिहोमं समाचरेत् ।
वह्नौ स्पृष्टे तथाऽस्पृश्यैः केशास्थिनखैरपि ॥ ४२१ ॥

duly fed. If worship is not done for a month. God is to be given bath according to the *uttamottaṁa* kind, and *śānti* etc. are to be done duly as before. O best brahmins! if worship was not done for more than a month since the past three years in a temple built by human being, installation is to be done again. However, in the self manifest temples etc. consecration shall be done and bath be given with 1008 pitchers. O brahmins! in a temple built by human beings, there is lapse of worship, then expiation shall be done and then only usual worship is to be done. If worship is given up in a self manifest temple, expiation is to be done while worship goes on. If *samit, paridhi,*[97] *darbhas, kūrcas,* offerings, vessels like *ājyasthālī* etc., absence of fire in *sthaṇḍila*[98] and fire-pit *sruk,*[99] *sruvā,*[100] *praṇītā*[101] are not available and one devoid of good marks (if available), the priest who knows the mantra shall do *homa* for *śānti* with five *vyāpakas*[102] as before. If these are split, cut, or burnt by fire, another must be procured and *śāntihoma* is to be done. If faggots and *samits* are not available, *homa* is to be done with ghee as *caru*. *Homa* is to be done with seasamum if *samit* and ghee are not available. If other offerings are not available, the wise man shall do *homa* with ghee. Anyway, seasamum and ghee shall not be dropped for the work of *homa*. *Homa* will serve no purpose in the absence of seasamum and ghee. *Śāntihoma* shall be done to get rid off that defect. If fire which is ignited is extinguished in the fire-pit ground, kitchen, then fire must be again ignited, consecrated and *śāntihoma* shall be done (there). If acts like the consecration of fire is not done according to the precepts, owing to delusion, than it must be procured again according to rule and *śāntihoma* must be done. If fire is touched by those who are unfit for that and in contact with hairs, bone and nails, *homa* is to be performed hundred times with ghee uttering *mūlamantra*. If a woman in her courses, and a woman who had recently delivered a child are present nearby, *homa* is to be done for ten thousand times. If fire is touched by them, another fire is to be arranged and homa is to be done here and *japa* is to be done for 10000

97. *Paridhi:* an enclosure for a sacrificial fire by laying three *samits* called *madhyama, dakṣiṇa* and *uttara*.
98. Open ground used for sacrifice.
99. *Sruk*: see under. V. 36, 37.
100. *Sruvā: ibid.*
101. *Praṇītā:* a particular vessel used in the sacrifice with water to be used later.
102. See under 61, the fifth is *jitantāmantra*.

यथावन्मूलमन्त्रेण जुहुयात्सर्पिषा शतम् ।
उदक्यासूतिकाद्यैश्च सन्निकृष्टेऽयुतं हुनेत् ॥ ४२२ ॥
संस्पृष्टेऽन्यं समाधाय जुहुयाच्चायुतं जपेत् ।
असमिद्धे हुतेऽग्नौ तु पुनर्होमं समाचरेत् ॥ ४२३ ॥
नैमित्तिकेषु काम्येषु चोत्सवेषु विशेषतः ।
तदङ्गहुतभुग्यागं कुण्डेऽन्यस्मिन् समाचरेत् ॥ ४२४ ॥
विपर्यासे कृते मोहाच्छान्तिहोमं समाचरेत् ।
हुतशेषहविश्शेषे भुक्ते योग्यजनैर्विना ॥ ४२५ ॥
जपेन्मूलायुतं मन्त्री दाता किल्बिषशान्तये ।
एकद्वित्रिचतुःपञ्चषट्कालेषु यथाक्रमम् ॥ ४२६ ॥
सङ्कल्प्य यागं होमान्तं हवनं न कृतं यदि ।
द्विगुणं हवनं कुर्यात्पूर्णान्तं मन्त्रवित्तमः ॥ ४२७ ॥
एकं दिनं समारभ्य मासान्तं होमलोपने ।
अधमोत्तममार्गेण संस्नाप्य पुरुषोत्तमम् ॥ ४२८ ॥
तत्तद्विगुणितैर्द्रव्यैर्होमकर्म समाचरेत् ।
मासोर्ध्वं वत्सरादर्वाक् होमलोपेऽधमोत्तमम् ॥ ४२९ ॥
स्नपनं शान्तिहोमं च सहस्राहुतिभिश्चरेत् ।
वर्षोर्ध्वं होमलोपे तु स्नपनं मध्यमोत्तमम् ॥ ४३० ॥
शान्तिहोमं च गोदानं कुर्याद्ब्राह्मणभोजनम् ।
पतने बलिवस्तूनां तत्त्यक्त्वान्येन देशिकः ॥ ४३१ ॥
बलिं दत्त्वाथ तच्छान्त्यै शान्तिहोमं समाचरेत् ।
तथैव बलिवस्तूनामस्पृश्यस्पर्शने द्विजाः ॥ ४३२ ॥
तथैव पात्रेऽभिमते केशलोष्टादिदूषिते ।
तत्त्यक्त्वान्येन निर्वर्त्य मूलमष्टोत्तरं जपेत् ॥ ४३३ ॥
बलिं दुष्टेन दद्याच्चेच्छान्तिहोमपुरस्सरम् ।
बलिं दत्त्वा विशेषेण परिवारमनुं जपेत् ॥ ४३४ ॥
मुद्रामन्त्रक्रियाध्यानद्रव्याणां भोगरूपिणाम् ।
तत्तद्गानस्वराणां च तालनृत्तादिकस्य च ॥ ४३५ ॥

times. If *homa* is done in non-consecrated fire, *homa* must be done again. During the occasional and those (sacrifices) performed to get a personal desire and particularly during festivals, the sacrifice of fire which forms part of it shall be done in another fire-pit. If the reverse is done due to carelessness, *śāntihoma* is to be done. If the remnants of offerings after having been offered, is eaten without the deserving persons, the donor who knows the mantra, shall do *japa* of *mūlamantra* for ten thousand times for controlling the sin. If offering is not done upto the end of *homa* after determining[103] that in the first, second, third, fourth, fifth and sixth divisions of time in due order, then *homa* is to be done by him who knows best the mantra two fold upto the end of *pūrṇāhuti*. If *homa* is given up from a day till the end of a month, the Supreme Person is to be given bath according to the *adhamottama* kind and the *homa* is to be performed with the respective materials doubled in quantity. If *homa* is dropped after a month and before a year, bath of the *adhamottama* kind is to be given. *Śāntihoma* is to be done with one thousand offerings. If *homa* is not done after a year, bath of the *madhyamottama* kind, *śāntihoma*, gift of cows and feeding of Brahmins are to be done. When the things of (to be offered as) *bali* fall down, the priest shall abandon it and offer *bali* with another and *śāntihoma* is to be done for controlling it. O brahmins! if the things of *bali* are touched by those unfit to touch, then that vessel which is desired, defiled by *havis*, clod of each, etc. is to be abandoned, and it shall be done with another vessel and *japa* of the *mūlamantra* is to be done for 108 times. If *bali* is offered by a wicked fellow, *śāntihoma* is to be done and then *bali* is to be offered. The mantra[104] of the retinue must be used especially for *japa*. If *mudrā*, mantra, *kriyā*, *dhyāna* and *dravyas* which contribute to the enjoyment of God, accents[105] for the various singings, *tāla*,[106] *nṛtta*[107] etc. are abandoned particularly during the offering of *bali*, then *japa* of *mūlamantra* must be done for 1000 times with contemplation. If *bali* idol kept in a vehicle is borne by undeserving people, then it must be sprinkled with water mixed up with *darbha*. *Śāntihoma* is to be done.

103. *Saṃkalpya:* making a solemn observation that the person who makes it will undertake the task.
104. *Parivāram: Parivāra* may mean the deities who form the entourage of Viṣṇu. For a list see SKS. Indra. V.
105. *Svara:* accents — *udātta, anudātta* and *svarita.*
106. *Tāla:* musical time or measure.
107. *Nṛtta*: see under IX. 49.

विशेषाद्बलिकाले तु हानिरुत्पद्यते यदि ।
जपेन्मूलसहस्रं तु मन्त्री ध्यानसमन्वितः ॥ ४३६ ॥
यानस्थे बलिबिम्बे तु व्यूढेऽयोग्यजनैः सति ।
कुशोदकेन सम्प्रोक्ष्य शान्तिहोमं समाचरेत् ॥ ४३७ ॥
अस्पृश्यैर्यदि संस्पृष्टा[२४] बलिबिम्बस्य वाहकाः ।
पञ्चगव्येन संप्रोक्ष्य शुचिनान्येन वाहयेत् ॥ ४३८ ॥
बलिकाले दीपनाशे पुनरारोप्य दीपकम् ।
कृत्वा चोत्सवशेषं तु शान्तिहोमं समाचरेत् ॥ ४३९ ॥
बलिबिम्बे निपतिते शिबिकादौ मुनीश्वराः ।
स्थापयित्वा यथापूर्वं बलिशेषं नयेत्ततः ॥ ४४० ॥
तद्दोषशान्तये कुम्भैर्नवभिस्स्नापयेद्विभुम् ।
सबिम्बयानपतनेप्येवं शान्तिं समाचरेत् ॥ ४४१ ॥
नित्योत्सवार्थबिम्बे तु यानान्निपतिते भुवि ।
तदैवोद्धृत्य तद्बिम्बमक्षतं स्नाप्य मन्त्रवित् ॥ ४४२ ॥
अधमाधममार्गेण शान्त्यर्थं जुहुयादनु ।
तथैव च क्षतं बिम्बं समाधाय यथापुरम् ॥ ४४३ ॥
कृत्वा प्रातिष्ठिकं कर्म स्वस्थाने स्थापयेदनु ।
यावत्समाधिकालं तु तावद्बिम्बान्तरेण वा ॥ ४४४ ॥
कूर्चेन वाऽन्यबिम्बेन कुर्यान्नित्योत्सवं हरेः ।
बलिबिम्बस्य मूर्द्धस्थपुष्पादिपतने तु वा ॥ ४४५ ॥
किरीटपतने चापि[२५] तद्दोषस्य प्रशान्तये ।
स्नपनं नवभिः कुम्भैश्शान्तिहोमं समाचरेत् ॥ ४४६ ॥
बलिकाले तु नृत्यन्त्याः पतने वारयोषितः ।
तद्दोषशान्तये कुर्याच्छान्तिहोमं द्विजोत्तमाः ॥ ४४७ ॥

२४. संस्पृष्टो - B, D
२५. वाऽपि - B, D

If the bearers of *bali* idol are touched by those who are not to be touched, then *Pañcagavya* is to be sprinkled and it (*bali* idol) is to be carried by another pure (vehicle). If the lamp becomes extinguished at the time of *bali*, it shall be lighted again. The remaining part of the festival is to be completed and *śāntihoma* is to be done. When the *bali* idol falls down (when taken) from the palanquins etc., O lordly sages, it must be placed (here) as before and the remaining part of *bali* offering is to be done. The Lord shall be given bath with nine pitchers to control that defect. *Śānti* shall be done in this way, even when the vehicle with the idol falls down. Even when the vehicle intended for the general festival falls on the ground from the vehicle, it must be lifted up at once, it shall be made to become free from breaks and bathed by the priest who knows the mantra according to the *adhamādhama* kind. Then *homa* is to be performed for *śānti*. Likewise, the injured idol shall be set right as stated before. The work of installation is then to be done. Then the idol must be kept in its place. The general festival is to be done for Hari till the time required for setting it right, or with some other or *kūrca* idol. If the flowers etc. that are on the head of *bali* idol fall fown, the crown falls, bath with nine pitcher is to be arranged to destroy that defect. *Śāntihoma* is to be done then. If the prostitute falls down while dancing at the time of *bali*, O best brahmins! *Śāntihoma* is to be done to control that defect. If worship done only at one time in a day is without the offering of *bali*, *bali* shall be offered two fold. O brahmins! if there is no *bali* offering for a day, *homa* is to be done one hundred times with the *mūlamantra*. The deities at the entrance in the various enclosures shall have the *homa* performed with their respective names with curds mixed up with sesamum hundred times (for each). If *bali* is not offered for a period beginning with two days upto the end of a month and further upto the end of the year, and beyond a year, the *adhamādhama*, *adhamottama* and *madhyamottama* kinds of bath are to be given in due order. *Śāntihoma* is to be done and *bali* with the materials doubled is to be given. If pollution of birth or death is heard during the time of worship, O brahmins! the best priest shall observe pollution at the end of worship. If, these arise

बलिदानविहीने तु एककालार्चनादिके ।
बलिं द्विगुणितं दद्यात्तथा त्वेकदिने द्विजाः ॥ ४४८ ॥
बलिप्रदानहीने तु हुत्वा मूलशतं ततः ।
तत्तदावरणद्वारदेवानां स्वस्वसंज्ञया ॥ ४४९ ॥
जुहुयात्तिलमिश्रेण घृतेनैव शतं शतम् ।
द्विदिनादौ च मासान्तं तदूर्ध्वं वत्सरान्तिमम् ॥ ४५० ॥
वर्षादूर्ध्वं च रहिते बलिदानेऽधमाधमम् ।
तदुत्तमं च स्नपनं क्रमाद्वै मध्यमोत्तमम् ॥ ४५१ ॥
शान्तिहोमं च कुर्वीत द्रव्यैर्द्विगुणितैर्बलिम् ।
सूतकं वा मृताशौचं पूजाकाले श्रुतं यदि ॥ ४५२ ॥
आशौचमाचरेद्विप्राः पूजान्ते देशिकोत्तमः ।
देवस्य नित्यपूजादौ मोहात्सिद्धान्तसङ्करे ॥ ४५३ ॥
संहितासङ्करे वापि जाते तद्दोषशान्तये ।
सम्प्रोक्षणं पुरा कृत्वा सहस्रकलशाप्लवम् ॥ ४५४ ॥
महोत्सवं च कुर्वीत नान्यथा शान्तिरिष्यते ।
एकत्र दीक्षितस्तन्त्रे सिद्धान्ते वा मुनीश्वराः ॥ ४५५ ॥
न कुर्याद्देशिकोऽन्यत्र पूजनादीनपि द्विजाः ।
तन्त्रभेदे च सिद्धान्तभेदे वाप्युत्सवादिषु ॥ ४५६ ॥
आचार्यत्वं तथार्त्विज्यं न कार्यं मोहतः कृते ।
दोषाय कल्पते राजराष्ट्रधामक्षयात्मने ॥ ४५७ ॥
पञ्चरात्रोक्तमार्गेण पूज्यमाने प्रतिष्ठिते ।
वैखानसैः पूजिते तु प्रतिष्ठां पुनराचरेत् ॥ ४५८ ॥
तथैव कर्मबिम्बानां साङ्कर्यमपि नाचरेत् ।
कर्मणां स्नपनादीनां यत्कर्म विहितं द्विजाः ॥ ४५९ ॥
यस्मिन्वै कर्मबिम्बे तु तत्रैव च समाचरेत् ।
तत्तत्कर्मार्थबिम्बे तु तत्र सन्निहिते सति ॥ ४६० ॥
तत्तत्कर्मविशेषाणां व्यत्ययं न समाचरेत् ।
असन्निधाने तेषान्तु राष्ट्रभङ्गादिदोषतः ॥ ४६१ ॥

of *siddhāntas*[108] due to negligence or of the *saṁhitās*,[109] then consecration (sprinkling) is to be done at first and bath with thousand pitchers is to be given to control that defect. *Mahotsava* is to be done, as otherwise, *śānti* is not desirable, O lordly sages! A priest, who is initiated in one *tantra*[110] or *siddhānta* shall not do worship etc. in another place. O brahmins! one shall not be *ācārya* or officiate as a priest in cases of differences in *tantra* or *siddhānta* or festivals. If it is done due to carelessness, it leads to defect, taking the form of decay to the king, kingdom and temple. When worship and installation are according to what is prescribed in the Pāñcarātra, installation is to be done again, if the Vaikhānasa aid worship there.[111] Similarly the *karma* idols[112] should not mixed up. O brahmins! that deed which is ordained for bath etc. acts in the (particular) *karma* idol, that should be done there itself, if the idols for the particular sets are available on hand. No change shall be introduced in the particular deeds. If they (idols) are not present (there), there will be the defect of break down (loss) of the kingdom in accordance with that place and time. Whatever be the work for which the idol is to be used, all this shall be done there. There are five acts, two baths general and occasional, performance of daily festival, festivals for the occasions and arranging *Tīrthayātrā*,[113] the acts of sleep and awakening from

108. *Siddhānta:* settled doctrine (vide four Siddhāntas Paus. S. XXXIX). The four are *Mantrasiddhānta*, *Āgamasiddhānta*, *Tantrasiddhānta* and *Tantrāntarasiddhānta*. Siddhānta is another name for Pāñcarātra. Vide: नामद्वयं च सिद्धान्तं पञ्चरात्रेति पौष्कर । Paus. S. XXXVII. 303a.
109. *Saṁhitā:* This word refers to the *Saṁhitās* of the Vedas and also has a special sense have denoting the Pāñcarātra texts. The *Saṁhitās* are of three kinds — Sāttvika, Rājasa and Tāmasa which are not to be mixed up while using them. Īśvara, Bhāradvāja, Pārameśvara, Sāttvata, Pauṣkara, Jayākhya, Pādma etc. are of the Sāttvika kind. Sanatkumāra, Pādmodbhava etc. are Rājasa. Pañcapraśna, Śukapraśna etc. are Tāmasa.
110. *Tantra:* This word meant originally a *śāstra* like Mīmāṃsā. Later, it meant only the *Śāktāgama*. Still later, it meant any Āgama text e.g. *Lakṣmītantra*
111. Here is mentioned of the Vaikhānasas whose touch of the idol of the Pāñcarātra, defiles it and requires therefore expiation. In the same context, the Vaikhānasa texts mention the Pāñcarātra and make bitter attacks (cf. Pād. S. Caryā. 18.113-114). It is to be noted that this is scarcely referred to in the later Pāñcarātra texts, while no such reference is found in the earlier ones.
112. One idol intended to serve a purpose shall not be used to serve another.
113. *Tīrthayātrā:* This refers to the practice in certain temples requiring the Tīrtha idol to be taken to a far off place for bath. (cf. Pād. S. Caryā. XI.220-224).

तद्देशकालानुगुणं तत्र सन्निहितं भवेत् ।
यद्यत्कर्मार्थबिम्बन्तु तत्र सर्वं समाचरेत् ॥ ४६२ ॥
स्नपनद्वितयञ्चैव नित्यनैमित्तिकात्मकम् ।
नित्योत्सवविधानञ्च तथा नैमित्तिकोत्सवम् ॥ ४६३ ॥
तीर्थयात्राविधानं चेत्येवं कर्माणि पञ्च वै ।
शयनोत्थापनं कर्म तदा कूर्चे समाचरेत् ॥ ४६४ ॥
यद्वा शोभार्थबिम्बे तु पूज्यमाने प्रतिष्ठिते ।
एवं कथितमेकस्मिन् बिम्बे सन्निहिते सति ॥ ४६५ ॥
बिम्बद्वये सन्निहिते तत्तत्कर्मविभेदतः ।
कृत्वा तदन्यत्सकलं यथायोगं समाचरेत् ॥ ४६६ ॥
एवमभ्यूह्य कर्तव्यं तत्तद्बिम्बे प्रकाशिते ।
सर्वेषु कर्मबिम्बेषु तत्र सन्निहितेषु वै ॥ ४६७ ॥
तदा तेषान्तु बिम्बानां व्यत्ययं न समाचरेत् ।
प्रमादाद्व्यत्यये जाते कुर्यात्स्नपनमुत्तमम् ॥ ४६८ ॥

**[ उत्सवप्रायश्चित्तम् ]**

अतः परं प्रवक्ष्यामि प्रायश्चित्तन्तु चोत्सवे ।
पुरस्तात्सर्वकर्मार्थमर्पितेष्वङ्कुरेष्वनु ॥ ४६९ ॥
रक्तेषु श्यामवर्णेषु तथा तिर्यग्गतेषु च ।
वक्रेषु चाप्ररूढेषु दक्षिणाभिमुखेषु च ॥ ४७० ॥
विधिहीनेषु चास्पृश्यस्पृष्टेष्वधिकृतैर्विना ।
पालिकादिषु भिन्नेषु नष्टेषु पतितेषु च ॥ ४७१ ॥
मूषिकाद्यैश्च दष्टेषु मूलमन्त्रायुतं जपेत् ।
पुनः कृत्वाङ्कुरारोपं शान्तिहोमं समाचरेत् ॥ ४७२ ॥
सकृन्नियुक्तपात्रेषु मृन्मयेषु पुनर्द्विजाः ।
बीजावापे कृते विप्राः महान् दोषः प्रजायते ॥ ४७३ ॥
तच्छान्त्यै शान्तिहोमं तु कृत्वा भूयोऽङ्कुरार्पणम् ।
समाचरेत्पालिकादौ वल्मीकादिसमुद्भवे ॥ ४७४ ॥

it shall be done in the *kūrca*; or in the idol kept for beauty[114] is worshipped and installed. Thus it is stated when a single idol is available nearby. If two idols are nearby the different deeds are to be done and all other than that shall be done according to circumstances. This is to be done inferring this, when the particular idol is placed prominently. When all the idols for the *karma* are available nearby, no change shall be made among them. If change is made due to carelssness, the best kind of bath is to be given.

*(Expiation of (during) the festival)*

469-654. I tell hereafter expiation (for the lapses committed) during festival. At first, when the shoots are placed for all *karmas, japa* of the *mūlamantra* is to be done for ten thousand times, when the shoots are red, black, growing obliquely, curvedly, not well grown, grown facing the south, devoid of (proper) procedure, touched by those who are unfit to be touched, (act done) by except those who are not commissioned (for the purpose), when the *pālikās* are split, lost and fallen down and bitten by mice and others. Germination of the seeds is to be done again and *śāntihoma* is to be done O brahmins! if the seeds are sown again, O brahmins! in the mud vessels used once, (before) there will rise great harm. *Śāntihoma* is to be done to control it and germination of seeds is to be done again. If ant-hill etc. arise in the *pālikās*, they (*pālikās*) are to be abandoned and the seeds are to be sown in other vessels. *Śāntihoma* is to be done and one hundred Brahmins are to be fed. O brahmins! if germination of seeds is done for a certain act and that act is not done, those shoots also are to be given up and *śāntihoma* is to be done. If *mahotsava* is begun without doing germination of seeds due to delusion, then that (germination) must be done at once, next day according to rules. *Śāntihoma* must be done to remove that defect. O lordly sages! if the

114. *Śobārtha:* an idol conservable but not in regular use.

तान् त्यक्त्वान्येषु पात्रेषु बीजावापं समाचरेत् ।
शान्तिहोमं तथा कृत्वा भोजयेद्ब्राह्मणान् शतम् ॥ ४७५ ॥
कर्मार्थमङ्कुरं कृत्वा तत्कर्माकरणे द्विजाः ।
अङ्कुरानपि तान् त्यक्त्वा शान्तिहोमं समाचरेत् ॥ ४७६ ॥
अनर्घ्य त्वङ्कुरं मोहादारब्धे तु महोत्सवे ।
सद्यः कृत्वा तदन्येद्युर्बीजावापं यथाविधि ॥ ४७७ ॥
शान्तिहोमं प्रकुर्वीत तद्दोषस्यापनुत्तये ।
देवताव्यत्यये जाते पालिकादौ मुनीश्वराः ॥ ४७८ ॥
अष्टोत्तरशतं जप्त्वा शान्तिहोमं समाचरेत् ।
तथैव पालिकादीनां स्थानव्यत्ययसम्भवे ॥ ४७९ ॥
अष्टोत्तरशतं जप्त्वा क्रमेण स्थापयेत्पुनः ।
पात्राणां पालिकादीनां विहीने लक्षणादिके ॥ ४८० ॥
जपेदष्टाक्षरमनुमष्टोत्तरसहस्रकम् ।
करस्थे देशिकादीनां देवदेवस्य वा द्विजाः ॥ ४८१ ॥
नष्टे कौतुकसूत्रे तु छिन्ने वा मुनिपुङ्गवाः ।
सूत्रान्तरं पुनर्बध्वा शान्तिहोमं समाचरेत् ॥ ४८२ ॥
रक्षाबन्धं विना कर्मप्रारम्भे मुनिसत्तमाः ।
सद्यो बध्वा प्रतिसरं शान्तिहोमं समाचरेत् ॥ ४८३ ॥
महोत्सवाद्युत्सवेषु प्रतिष्ठाप्रोक्षणादिके ।
कर्मणि स्नपनादौ वा बद्धप्रतिसरो गुरुः ॥ ४८४ ॥
ऋत्विजश्च तथाभूता मध्येप्याशौच सम्भवे ।
भवन्ति नैवाशुचयस्तत्तत्कर्मावसानकम् ॥ ४८५ ॥
शावं वा सूतकाशौचं कर्मानन्तरमाचरेत् ।
कर्ममध्ये स्नानमात्रं कार्यं शावस्य सम्भवे ॥ ४८६ ॥
कर्ममध्येपि वाशौचं भवेदात्मान्विते मृते ।
पिता माता ज्येष्ठपुत्रो भार्या चात्मान्विता स्मृताः ॥ ४८७ ॥
तदा गुरोरभ्यनुज्ञां लब्ध्वान्यो देशिकोत्तमः ।
तद्दोषस्य प्रशान्त्यर्थमुत्तमोत्तममार्गतः ॥ ४८८ ॥

deities are transposed, *japa* is to be done 108 times in the *pālikās*[115] and *śāntihoma* is to be done. If there is transposition of the places for the *pālikās*, *japa* is to be done for 108 times. They have to be placed in their order. If the features of the vessels, *pālikā* etc. are lost, then *japa* of *aṣṭākṣaramantra* must be done for 1008 times. O brahmins! if the *kautukasūtra*[116] in the hand of the priests or of God of gods is lost, or cut, O best sages! another thread must be tied and then *śāntihoma* must be done. O good sages! an act is begun without *rakṣābandha*, the thread (*pratisara*) must be tied at once and *śāntihoma* must be done. In the festivals such as *mahotsava*, the priest has the *pratisara* tied

115. *Pālikā*: see under.
116. *Kautukasūtra:* (*Kautuka*: auspicious: *Pratisara*: thread) wound in the wrist of a person who takes to the performance of a ritual.

देवं संस्नाप्य शान्त्यर्थं हुत्वाहुतिसहस्रकम् ।
गोभूतिलादिकं दत्वा ब्राह्मणान् भोजयेद्बहून् ॥ ४८९ ॥
ततः समापयेत्कर्मशेषं भक्तिसमन्वितः[२६] ।
एवं गुरौ व्याधिते वा मृते वान्यः समाचरेत् ॥ ४९० ॥
कर्मशेषं द्विजश्रेष्ठाः प्रायश्चित्तपुरस्सरम् ।
प्रमाणरहिते वंशे पटे बालध्वजेऽपि च ॥ ४९१ ॥
वर्णभूषणनामाद्ये दण्डयष्टौ तु वैष्णवे ।
फेणके चावटे पीठे प्रपायां ध्वजरज्जुषु ॥ ४९२ ॥
आचरेच्छान्तिहोमं च अष्टोत्तरशतं जपम् ।
छिन्ने भिन्नेऽग्निना दग्धे नष्टे मूषकदंशिते ॥ ४९३ ॥
विण्मूत्ररुधिरापेयरेतोनिष्ठीवनादिभिः ।
दूषिते ध्वजमुत्सृज्य प्राग्वदन्यं समाचरेत् ॥ ४९४ ॥
प्रतिष्ठाप्याथ दण्डाग्रमानयित्वाधनन तु ।
संस्नाप्य दोषशान्तयर्थं जुहुयात्सर्पिषा शतम् ॥ ४९५ ॥
स्तम्भाग्रे ध्वजवस्त्रस्य रक्षा कार्याथ दीक्षितैः ।
आरोहणे[२७] न दोषोऽत्र रक्षाहेतोर्द्विजातिभिः ॥ ४९६ ॥
ध्वजस्य रज्जुविच्छेदे किञ्चिच्छिन्ने तु वा ध्वजे ।
यष्टिघण्टाविहीने वा शान्तिहोमं समाचरेत् ॥ ४९७ ॥
सुजीर्णान् फेणदण्डादीन् परित्यज्य ततोपरान् ।
संस्कृत्य योजयेत्तत्र बध्वा तु ध्वजमञ्जसा ॥ ४९८ ॥
मध्यमस्नपनान्ते तु शान्तिहोमं समाचरेत् ।
वर्षवातातपस्पर्शैर्लुप्तवर्णे खगध्वजे ॥ ४९९ ॥
न किञ्चिदप्यनिष्टं स्यात् स्तम्भाग्रे यावदुत्सवम् ।
बद्धध्वजपटे स्तम्भे वातवेगादिहेतुभिः ॥ ५०० ॥

२६. भक्त - A
२७. आरोहणम् - B, D

(round the wrist) for acts like installation, *mahotsava*, sprinkling (consecration), bath etc. and the officiating priests are also like him (have the *pratisara* tied round the wrist). If then pollution occurs in its (festival's) course, they do not become impure till the end of (completion) those acts. If the act (pollution) is related to death or birth, that shall be done after this act (that is undertaken is over). If pollution of death occurs in the course of the act, mere bath alone shall be taken, one who is related (to the priest) dies into the course of the act, there pollution occurs. Father, mother, eldest son, wife are considred to be related to one's self. Then getting permission from the preceptor, another good priest shall perform bath to God according to *uttamottama* method for controlling that defect. *Homa* is to be done for *śānti* with 1000 offerings. After giving cows, land and sesamum, many Brahmins are to be fed. The remaining part of the act shall be completed with devotion. Thus when the preceptor falls sick or dies, another shall do it. O best brahmins! the expiatory act is to be done, and then the remaining part of the act is to be done. When the bamboo stick, cloth or the flag of the Bāla idol lacks in the prescribed measurement and colour, ornaments and names the stick of bamboo, *Pheṇaka*,[117] pit, pedestal, cistern, ropes of the flag, then

117. *Pheṇaka:* name of a shrub with whom the staff of the flag is made.

मूलदेशे तु विच्छिन्ने सध्वजे पतिते सति ।
अकृत्वा ध्वजविश्लेषं स्थापयेच्छेषमञ्जसा ॥ ५०१ ॥
स्नपनं चोत्तमं कुर्यात् चतु:स्थानार्चनादिकम् ।
गोभूहेमतिलादीनां दानं शक्त्या समाचरेत् ॥ ५०२ ॥
उत्सवध्वजभङ्गेन राज्याद्भ्रष्टो भवेन्नृप: ।
तस्मात्तत्परिहारार्थं त्वरया शान्तिमाचरेत् ॥ ५०३ ॥
हेतुभिर्वातवेगाद्यैर्ध्वजे निपतिते भुवि ।
क्षिप्रमुद्धृत्य तद्बध्वा स्नपनं चाधमेन तु ॥ ५०४ ॥
शान्त्यर्थं जुहुयादाज्यं तिलेन शतसंख्यया ।
ध्वजे निपतिते छिन्ने कुर्यात्स्नपनमुत्तमम् ॥ ५०५ ॥
पुनरन्यं समुत्पाद्य बध्नीयात्संस्कृतं तथा ।
अन्यथा यदि दोष:स्याद्राज्ञो राष्ट्रस्य मन्त्रिण: ॥ ५०६ ॥
ग्रामप्रदक्षिणे काले ध्वजे वातादिना भुवि ।
पतिते तत्पुनर्याने स्थाप्य नीत्वालयं तत: ॥ ५०७ ॥
स्नाप्याधमाधमेनाथ शान्तिहोमं समाचरेत् ।
सकृन्नियुक्तस्तम्भादौ पुनश्चापि नियोजिते ॥ ५०८ ॥
अधमोत्तममार्गेण स्नपनं शान्तिमाचरेत् ।
विपरीतध्वजपटं बन्धयेद्यदि मोहत: ॥ ५०९ ॥
तं मोचयित्वा बध्वान्यमधमाधममार्गत: ।
स्नपनं शान्तिहोमं च कुर्याद्दोषापनुत्तये ॥ ५१० ॥
पक्षीशाधिष्ठिते कुम्भे नष्टे वा पतिते भुवि ।
स्पृष्टेऽस्पृश्यैस्तथा केशलोष्टास्थिशकृदादिभि: ॥ ५११ ॥
कुम्भेऽन्यस्मिन् समारोप्य तां शक्तिं कुम्भमध्यगाम् ।
हुत्वा मूलायुतं जप्त्वा शेषं कर्म समाचरेत् ॥ ५१२ ॥
ध्वजारोहणकाले तु अतिक्रान्ते द्विजोत्तमा: ।
शान्तिहोमं तु वा कुर्यात्सहस्रं जपमेव वा ॥ ५१३ ॥
ध्वजस्तम्भेऽग्निना किञ्चिद्दग्धे सन्धाय पूर्ववत् ।
शान्तिहोमं प्रकुर्वीत तद्दोषस्यापनुत्तये ॥ ५१४ ॥

*śāntihoma* is to be done and *japa* for 108 times. If the flag is cut or broken (torn), burnt by the fire, lost, bitten by the mouse, and defiled by feces, urine, blood, things unfit to be drunk, semen and spitting etc. that flag shall be given up and another is to be prepared like that one. The top of the flagstaff shall be brought down and bathed in the *adhama* way. *Homa* shall be performed for one hundred times using ghee for controlling that defect. Those, who are initiated have to arrange for the protection of the cloth of the flag at the tip of the flagstaff. Climbing up (the staff) by the twice-born does not bring in any defect, as this is done for protection. If the ropes of the flagstaff are broken or the flag is slightly cut or is without the bell at (the top of) the flagstaff, *śāntihoma* is to be done. Leaving off the worn out *Phena* staff, others shall be sanctified and joined there. After tying the flag there instantly, bath of the *madhyama* kind be given and after that *śāntihoma* must be done. When the Garuḍa flag loses its colour owing to rain, wind and sunshine, there will be no disadvantage, till it is at the top of the staff and till the festival is over. If the staff with the flag tied there is cut off at the base by the cause like the speed of the wind and it falls down with the flag, the flag shall not be separated (from there) and the remaining part shall be immediately installed. Bath of the *uttama* kind shall be given. Worship in the four places[118] and gift of cows, land, gold, sesamum etc. are to be attended

118. *Catusthānārcana:* see under VII.27.

स्तम्भस्य तु महद्दाहे छेदे भेदे तु वा द्विजाः ।
स्तम्भान्तरं प्रतिष्ठाप्य देवस्योत्तममार्गतः ॥ ५१५ ॥
स्नपनं शान्तिहोमं च कुर्याद्देशिकसत्तमः ।
ध्वजस्तम्भे[२८] तु चण्डालोदक्यादिस्पर्शदूषिते ॥ ५१६ ॥
तं त्यक्त्वाऽन्यं प्रतिष्ठाप्य प्राग्वच्छान्तिं समाचरेत् ।
सूतकप्रेतकस्पृष्टे वा प्रतिलोमजैः ॥ ५१७ ॥
पञ्चगव्यैस्तु सम्प्रोक्ष्य शान्तिहोमं समाचरेत् ।
ध्वजस्तम्भे खगेशस्य पूजालोपे मुनीश्वराः ॥ ५१८ ॥
पूजालोपोदितं प्राग्वत्प्रायश्चित्तं समाचरेत् ।
देवतावाहनार्थं तु भेरीताडनकर्मणि ॥ ५१९ ॥
वाद्यजालेषु सर्वेषु मृदङ्गपणवादिषु ।
न स्थापितेषु स्वस्थाने तत्तत्पूजाविलोपने ॥ ५२० ॥
पुण्याहपाठराहित्ये जप्त्वा मूलसहस्रकम्[२९] ।
तत्तत्कुर्याद्यथाशास्त्रं भेरीताडनलोपने ॥ ५२१ ॥
अधमाधममार्गेण देवं स्नाप्य यथाविधि ।
पुनस्तत्ताडनं कुर्याच्छान्तिहोमपुरस्सरम् ॥ ५२२ ॥
भेरीताडनकाले तु कोणच्छेदे द्विजोत्तमाः ।
चर्मविच्छेदने चैव शान्तिहोमपुरस्सरम् ॥ ५२३ ॥
जप्त्वा गारुत्मतं मन्त्रं पुनरन्यं समाचरेत् ।
ताडयेद्विधिवद्भेरीं तथाऽऽवाहनगाथया ॥ ५२४ ॥
सगणेषु च भूतेषु स्वग्रहेषूत्कटादिषु ।
स्वासु दिक्षु यथान्यायमनाहूतेषु सत्सु च ॥ ५२५ ॥
द्वारावरणरथ्यासु ग्रामवास्तुष्वनुक्रमात् ।
बलिप्रदानहीने तु तथा तालस्वरादिषु ॥ ५२६ ॥
गेयनृत्तेषु हीनेषु शान्तिहोमपुरस्सरम् ।
प्रत्येकं देवतामन्त्रमष्टधाऽवर्तयेद्बुधः ॥ ५२७ ॥

२८. ध्वजस्थस्य - B, D
२९. मूल - B, D

to according to one's capacity. If the flag (for the festival) becomes cut, (or torn), the king would be deprived of his kingdom. *Śānti* must be done quickly to avoid it. If the flag falls down on the ground by reason of the speed of the wind, it shall be raised quickly and tied there. Bath of the *adhama* kind be given and *homa* be performed to control it with ghee and sesamum one hundred times. If the flag is torn and falls down, bath of *uttama* kind shall be given. Another (flag) must be produced there and be tied perfectly. Otherwise, there will be defect for the king, kingdom and minister. If the flag falls to the ground as a result of the wind, while the village is circumambulated, it must be placed on a vehicle and be taken to the temple. It must be bathed according to *adhamādhama* kind and *śāntihoma* shall then be done. If different (flag) is fixed due to delusion then it must be untied. Another shall be tied there. Bath of the *adhamādhama* kind is to be given and *śāntihoma* is to be done to get the defect removed. If the jar, occupied by the Lord of birds is lost or falls on the ground or touched by those who are unfit to be touched and likewise comes into contact with hairs, clod of earth, bone, feces etc., then that the power, which is amidst (within the pitcher), shall be taken to another. *Homa, japa* of the *mūlamantra* for 10000 times shall be done and the remaining part of the work shall be attended to. O best brahmins! when the

पुनरापादयेत्सर्वं देवताऽवाहनादिकम् ।
आरम्भस्नपने हीने शान्तिहोमपुरस्सरम् ॥ ५२८ ॥
देवं संस्नापयेल्लुप्ते महाहविषि सत्तमाः ।
शान्तिहोमपुरस्कं तु द्विगुणं हविराचरेत् ॥ ५२९ ॥
द्वाःस्थानां[30] यागगेहस्य पूजालोपे प्रमादतः ।
तत्तन्मन्त्रानष्टवारं जप्त्वा भूयःसमर्चयेत् ॥ ५३० ॥
चतुःस्थानार्चनाहीने त्वेककालं द्विजोत्तमाः ।
शान्तिहोमपुरस्कं तु यजेद्विगुणवस्तुभिः ॥ ५३१ ॥
एकाहमर्चनाहीने चतुःस्थानस्थितस्य तु ।
अधमाधममार्गेण देवं स्नाप्य यथाविधि ॥ ५३२ ॥
शान्तिहोमपुरस्कं तु यजेद्विगुणवस्तुभिः ।
भेदे च्छेदे तु वा जाते महाकुम्भस्य सत्तमाः ॥ ५३३ ॥
तथा चास्पृश्यसंस्पर्शे तच्छक्तिं मण्डलावनौ ।
समावाह्य तु तत्कुम्भं त्यक्त्वान्यस्मिन् सलक्षणे ॥ ५३४ ॥
कुम्भे प्राग्वत्समावाह्य यजेच्छान्तिं समाचरेत् ।
मण्डलेऽप्येवमादीनां दोषाणां सम्भवे द्विजाः ॥ ५३५ ॥
कुम्भे देवं समावाह्य प्राग्वत्सर्वं समाचरेत् ।
वल्मीकशिथिलीदुष्टे मण्डले तत्स्थदेवताः ॥ ५३६ ॥
कुम्भे विसृज्य तद्वेदीं खात्वापूर्य च सैकतैः ।
पुनर्मण्डलमालिख्य प्राग्वत्तत्र समर्चयेत् ॥ ६३७ ॥
तद्दोषशान्तये देवमधमाधममार्गतः ।
संस्नाप्य शान्तिहोमं च कुर्याद्देशिकसत्तमः ॥ ५३८ ॥
ध्वजतोरणकुम्भानां कूर्चपल्लववाससाम् ।
प्रतिमाधान्यपीठादेर्लोपे शान्तिं समाचरेत् ॥ ५३९ ॥
अष्टोत्तरशतं जप्त्वा यथाशास्त्रं प्रकल्पयेत् ।
ध्वजतोरणपूर्वाणां पीठानामङ्गरूपिणाम् ॥ ५४० ॥

३०. द्वास्थनाम् - B, D

time for the raising up of the flag had passed, *Śāntihoma* shall be done or *japa* shall be done for thousand times. If the flagstaff is a little burnt by fire, it must be set right as before and *śāntihoma* is to be performed to put down defect. O brahmins! if the flagstaff is burnt, or split or broken, another staff shall be installed, and bath be given to God according to *uttama* way. The good priest has to do *śāntihoma*. If the flagstaff is defiled by the touch of Caṇḍāla, woman in her courses etc., that is to be given up and another shall be installed. *Śānti* shall be done as before. When it is touched by being related to of birth and death or by those of *pratiloma* kind, it must be sprinkled with *Pañcagavya* and *śāntihoma* shall be performed. O lordly sages! when worship for Garuḍa in the flagstaff is not done, expiation as stated for dropping of worship is to be done as before. If the act of sounding of the kettle for calling the deities, all groups of instruments like *mṛdaṅga*, small drum etc. are not placed in their spots and its worship is dropped and when *puṇyāha* is not recited, *japa* of the *mūlamantra* is to be done for thousand times and then do all that as stated in the *śāstra*. If the sounding of the kettle drum is not done, God is to be bathed according to *adhamādhama* way; the kettle drum is to be sounded again after *śāntihoma* is to be done. If at the time of sounding the drum, the drum stick, is broken and, O best brahmins! if the hide (of the kettle drum) is torn, *śāntihoma* is to be done, the *japa* of *Garuḍamantra*[119] is to be made and

119. *Garuḍamantra: oṃ khaṃ khagānanāya namaḥ*

प्रपामण्डपपात्राणामन्येषां वा मुनीश्वराः ।
अग्निदाहे समुत्पन्ने पुनरुत्पाद्य तानपि ॥ ५४१ ॥
शान्तिहोमं प्रकुर्वीत मूलमन्त्रजपं तथा ।
प्रमादादुत्सवाग्नेस्तु नाशे जाते मुनीश्वराः ॥ ५४२ ॥
पुनरग्निं प्रतिष्ठाप्य देवमावाह्य पूर्ववत् ।
शान्तिहोमं प्रकुर्वीत शतब्राह्मणभोजनम् ॥ ५४३ ॥
यागशालाकुम्भदीपनिर्वाणे मुनिपुङ्गवाः ।
शान्तिहोमपुरस्करन्तु दीपमुद्दीप्य पूर्ववत् ॥ ५४४ ॥
जपेदष्टोत्तरशतं नेत्रमन्त्रं द्विजोत्तमाः ।
चण्डालसूतिकोदक्यागर्दभश्वानसूकरैः ॥ ५४५ ॥
उष्ट्रादिभिः सूतकिभिस्तथैव प्रतिलोमजैः ।
प्रविष्टे यागगेहान्तः कुम्भमण्डलवह्निषु ॥ ५४६ ॥
स्थितान् देवान् स्वहृदये समावाह्य यथाविधि ।
कुम्भमण्डलवह्न्यादीन् त्यक्त्वा लोहमयानि चेत् ॥ ५४७ ॥
पात्राणि तानि संशोध्य मार्जनोल्लेखनादिभिः[३१] ।
यागगेहं शोधयित्वा सेचयेत्पञ्चगव्यकैः ॥ ५४८ ॥
पुनःकुम्भादिकान् स्थाप्य हृदयस्थास्तु देवताः ।
यथापूर्वं समावाह्य शान्तिहोमं समाचरेत् ॥ ५४९ ॥
मूलमन्त्रायुतं जप्त्वा भोजयेद्ब्राह्मणान् शतम् ।
प्रतिरात्रं बलिद्रव्यव्यत्यासे सर्पिषां शतम् ॥ ५५० ॥
हुत्वाग्नौ मूलमन्त्रेण जपेदष्टोत्तरं शतम् ।
काले तस्मिन् बलिं दद्यात्तत्काले प्राप्तमञ्जसा ॥ ५५१ ॥
व्यत्यासे बलिदेवानां जपो होमश्च तादृशः ।
अस्वतन्त्रालये ग्रामबलिदानेऽकृते द्विजाः ॥ ५५२ ॥
शान्तिहोमं प्रकुर्वीत तद्दोषस्य प्रशान्तये ।
सायं प्रातस्तु कर्तव्यमुत्सवेषु[३२] बलिद्वयम् ॥ ५५३ ॥

३१. लेपनादिभिः - B, D
३२. उत्सवे तु - B, D

another (kettle drum) is to be taken up. The kettle drum is to be duly sounded along with *āvāhanagāthā.*[120] When the spirits are there with their groups, with the planets in their high positions,[121] and are not called but are in all directions, when *bali* is not offered in due order to the *vāstu* deities in the village in the streets that enclose the entrance, when there is defieiency in the *tāla, svara* etc., music and dance, *śāntihoma* is to be done, the wise man shall repeat eight times each of the *devatāmantras.*[122] Invitation of the deities and all others are to be given again. If bath at the beginning is not done, then *śāntihoma* is to be done and God must be given bath. O good persons! When the offering in plenty is not given, *śāntihoma* is to be done and offering is to be doubled and offered. If worship is not done due to delusion for the deities at the entrance of the hall of sacrifice, *japa* of their respective mantras is to be done eight times and worship is to be done again. O best brahmins! if worship at four places is not done for a single time, *śāntihoma* is to be done and worship is to be done with the materials doubled. If worship is not done for a day for God who is in four places, God must be given bath duly through *adhamādhama* course, *śāntihoma* must be performed followed by worship with materials doubled in quantity. O good persons! if the big pitcher is broken or split, and touched by those who are unfit to be touched, the power (which is in that pitcher) is to be brought to the *maṇḍalas* on the ground. That pitcher is to be given up. The power shall be brought, as before, into another pitcher with good features and be worshipped. *Śānti* shall then be done. O brahmins! if defects like these occur in the *maṇḍala,* then God shall be brought into the pitcher and all things shall be done as before. If the *maṇḍala* is defiled by the (growth of the) and hill and *śithilī,* the deities there are to be let into the pitcher. The altar there is to be dug and shall be filled with sands. *Maṇḍala* shall be drawn again and worship is to be done there as before. God shall be bathed according to the course of *adhamādhama* to

120. *Āvāhana gāthā:* when the festival is to begin the deities who are in other worlds are called and asked to participate in the festival (vide Pād. S. Caryā. X.128-145). There is no special *śloka* in this text or others which are intended to be recited. The Śaivāgamas have a number of *ślokas* for this purpose.
121. *Utkaṭeśa* refers to *uccasthāna* of the planets.
122. *Devatāmantras*: the deities who are to be invited have each a mantra. These respective mantras are to be repeated eight times each.

तन्न्यूनाधिक्यदोषे तु अधमोत्तममार्गतः ।
संस्नाप्य देवं विधिवत् शान्तिहोमं समाचरेत् ॥ ५५४ ॥
बिम्बाधिष्ठितयानस्य पतने भुवि सत्तमाः ।
उद्धृत्योत्सवशेषं तु कृत्वा नवघटैर्विभुम् ॥ ५५५ ॥
संस्नाप्य शान्तिहोमं च कुर्याद्देशिकसत्तमः ।
अधिष्ठितेषु बिम्बेन यानेषु पतनादिना ॥ ५५६ ॥
भिन्नेष्वपि च वाहेषु प्रमादाद्यत्र कुत्रचित् ।
यानान्तरे समारोप्य वाहने वाऽथ कौतुकम् ॥ ५५७ ॥
शान्तिहोमं पुरा कृत्वा जपेन्मूलसहस्रकम् ।
गोभूहेमादिकं दद्याद्वैष्णवेभ्यो गुरोरपि ॥ ५५८ ॥
यानाद्वा वाहनाद्वापि बिम्बे तु पतिते सति ।
उत्तमं स्नपनं कृत्वा शान्तिहोमं समाचरेत् ॥ ५५९ ॥
यानमारोप्य तद्बिम्बं पुनरुत्सवमाचरेत् ।
तथैव च क्षतं बिम्बं समाधाय यथापुरम् ॥ ५६० ॥
कृत्वा सम्प्रोक्षणं पश्चादुत्सवं शेषमाचरेत् ।
समाधौ दीर्घकालीने कुर्याच्छोभार्थकौतुके ॥ ५६१ ॥
शेषकर्म महार्चायां निर्वृत्ते सन्धिकर्मणि ।
पूर्ववत्तां प्रतिष्ठाप्य यथावच्छान्तिमाचरेत् ॥ ५६२ ॥
बिम्बेनाधिष्ठिते याने व्यूढेऽस्पृश्यजनैस्तदा ।
यानादीन् क्षालयेद्देवमधमाधममार्गतः ॥ ५६३ ॥
स्नापयेत्केवलं याने व्यूढे तैः शुद्धवारिणा ।
सङ्क्षाल्य यानं विधिवत्प्रोक्षयेत्पञ्चगव्यकैः ॥ ५६४ ॥
देवस्योत्सवकाले तु जातायां दीपनिर्वृतौ ।
पतने वापि दीपस्य मूलमन्त्रेण मन्त्रवित् ॥ ५६५ ॥
अष्टोत्तरसहस्रं तु हुत्वा तत्संख्यया जपेत् ।
छत्रचामरपूर्वाणां पतने तु शतं जपेत् ॥ ५६६ ॥
वह्निदाहे समुत्पन्ने पुनरुत्पाद्य तानपि ।
सजपं शान्तिहोमं तु कुर्यादष्टोत्तरं शतम् ॥ ५६७ ॥

control that defect. The good priest shall do *śāntihoma.* If there is to be a loss of flag, arch, pitchers, *kūrca,* shoots and clothes, and pedestal made of grains for the idol, *śānti* shall be done. *Japa* shall be done for 108 times and arrangements shall be made according to the *śāstra.* O lordly sages! if flag, arch, pedestals (which form part of them), cistern, pavilion, and others like vessels are burnt by fire which rises, they are to be produced again. *Śāntihoma* shall be done and likewise the *japa* of the *mūlamantra.* O lordly sages! if the fire (ignited and worshipped) at the time of the festival is lost due to carelessness, fire shall again be ignited (installed), God shall be invoked as before. *Śāntihoma* shall be done and 100 Brahmins be fed. If the camp kept within the pitcher in the hall of sacrifice becomes extinguished. O best sages! *Śāntihoma* is to be done, the lamp should be lighted as before. O best brahmins! *Japa* of the *netramantra* shall be done for 108 times. If Caṇḍāla, woman who had recently given birth to a child, woman in her courses, ass, dog and pigs, camel enter along with those who due to birth have pollution and who are of the *Pratiloma* origin, into the hall of sacrifice, then God, who are in the pitchers, *maṇḍalas* and fires, are to be taken into one's own heart duly. The pitchers, *maṇḍalas,* fire etc. are to be given up. If they are made of metals they have to be cleaned. The hall of sacrifice is to be cleaned by sweeping, scraping (smearing) etc. All these to be sprinkled with *Pañcagavya.* The pitchers etc. are to be again consecrated. The deities, who are in the heart, are to be brought out as before and *śāntihoma* must be done. *Japa* of the *mūlamantra* is to be done for ten thousand times and one hundred Brahmins are to be fed. If there is difference in the materials of *bali* every night, hundred offerings of ghee shall be made in the fire and *japa* of *mūlamantra* shall be done for 108 times. At that time *bali* shall be offered at once when the time for that has arrived, if there is to be a change in the deities for *bali. Japa* and *homa* of that kind are to be undertaken. O brahmins!

देवस्योत्सवकाले तु ग्रामे मरणसम्भवे ।
पश्चाद्ग्रामं तु सम्प्रोक्ष्य अधमाधममार्गतः ॥ ५६८ ॥
देवं संस्नापयेत्पश्चाच्छान्तिहोमं समाचरेत् ।
देवस्योत्सवकाले तु ग्रामादौ वह्निदाहतः ॥ ५६९ ॥
दूषिते पञ्चगव्यैस्तु प्रोक्ष्य ग्रामादिकं बुधः ।
शान्तिहोमं च कृत्वाथ पुनरुत्सवमाचरेत् ॥ ५७० ॥
ग्रामे दावाग्निना दग्धे वात्यासारादिदूषिते ।
शान्तिहोमं पुरा कृत्वा पश्चादुत्सवमाचरेत् ॥ ५७१ ॥
अन्यथा चोत्सवे क्लृप्ते त्वमोत्तममार्गतः ।
देवं संस्नाप्य विधिवच्छान्तिहोमं समाचरेत् ॥ ५७२ ॥
शून्येषु ग्रामनगरपत्तनादिषु चोत्सवम् ।
बलिदानं च कुर्वीत कृते तत्रापि निष्फलम् ॥ ५७३ ॥
धामन्येवोत्सवं कुर्याद्बलिदानं च देशिकः ।
अन्यथा करणे देवमुत्तमोत्तममार्गतः ॥ ५७४ ॥
संस्नाप्य शान्तिहोमं च कुर्यात्तद्दोषशान्तये ।
समाहिते तु ग्रामादौ ग्रामशान्तिपुरस्सरम् ॥ ५७५ ॥
पुनरप्युत्सवं कुर्याद्ब्राह्मणानामनुज्ञया ।
रिपुचोराग्निवृष्ट्यादिभयात्कस्मिंश्चिदुत्सवे ॥ ५७६ ॥
विघ्निते मुनिशार्दूलाः केवलं बलिमाचरेत् ।
अतिक्रान्तोत्सवं कुर्यादन्येद्युः शान्तिपूर्वकम् ॥ ५७७ ॥
विघ्निते बलिदानेऽपि ह्यन्येद्युरधमोत्तमम् ।
स्नपनं शान्तिहोमं च कृत्वातिक्रान्तमुत्सवम् ॥ ५७८ ॥
बलिदानं च कुर्वीत द्विदिनं त्रिदिनं तु वा ।
चतुष्पञ्चदिनं वापि उत्सवे विघ्निते सति ॥ ५७९ ॥
तत्तद्दोषानुरूपेण प्रायश्चित्तं विधाय च ।
अतिक्रान्तोत्सवान् कुर्याद्बलिदानानि च क्रमात् ॥ ५८० ॥
देवस्योत्सवकाले तु महावातैस्तथाऽऽतपैः ।
पांसुभिर्वर्षनीहारैः स्पृष्टे बिम्बेऽधमोत्तमम् ॥ ५८१ ॥

if *bali* is not offered in the village where there is a dependent temple,[123] *śāntihoma* shall be done to control that defect. Two *balis* are to be offered evening and early in the morning during festivals. If there is any defect in the offering, being deficient or in excess, bath of *adhamottama* type shall be given duly to god and *śāntihoma* is to be done. O good persons! if the vehicle occupied by the idol were to fall on the ground, it must be raised up and the remaining part of the festival is to be conducted. God must be given bath with nine pitchers. The good priest shall do *śāntihoma*. When the carriages occupied by the idol are broken by falling down due to carelessness, the idol must be put into some other vehicles (palanquin) or the idol be placed on a carriage or vehicle(like horse). *Mūlamantra japa* shall be done for 1000 times. Cows, land, gold etc. are to be given to the Vaiṣṇavas and Guru also. If the idol falls down from the carriage or palanquin, bath of *uttama* kind is to be given and *śāntihoma* shall be done. That idol shall be put in a carriage and the festival conducted again. Similarly, the broken idol shall be set right (to get the form) as before. After doing consecration, the remaining part of the festival is to be conducted. If a long time is required for setting it right, the remaining work shall be done in the idol handed for beautification. When the work of setting it right is over, the big idol shall be installed as before and *śānti* shall be done duly. If the carriage occupied by the idol is borne by people who are unfit to be touched, the carriages shall be cleaned. God shall be given bath any *adhamādhama* kind. If the carriage alone is borne

123. *Aśvatantrālaya*: a temple or shrine in which the deity has no independant status, e.g. a *parivāra devatā* like Hanumān has dependance on the main deity in the temple. Hence, the shrine or temple is treated as dependant.

स्नपनं शान्तिहोमञ्च कुर्यात्तद्दोषशान्तये ।
बिम्बे चोरादिभिर्नष्टे वर्तमाने महोत्सवे ॥ ५८२ ॥
बिम्बान्तरं समापाद्य प्रतिष्ठाप्य यथापुरम् ।
महाभिषेकं हवनं जपं चैव[३३] यथाविधि ॥ ५८३ ॥
कुर्यादुत्सवशेषन्तु कर्मार्चादिषु वाचरेत्[३४] ।
रथस्य यात्राकाले तु चक्रच्छेदेऽक्षभेदने ॥ ५८४ ॥
रज्जुच्छेदेऽपि वा ह्यन्यं संयोज्य च यथापुरम् ।
यात्रान्ते शान्तिहोमन्तु कुर्यात्तद्दोषशान्तये ॥ ५८५ ॥
शिखाकुम्भस्य पतने सारथेः पतने तु वा ।
पुनर्यथापुरं स्थाप्य कृत्वा पुण्याहवाचनम् ॥ ५८६ ॥
रथं सम्प्रोक्ष्यं यात्रान्ते शान्तिहोमं समाचरेत् ।
रथोपरि त्वयोग्यानामारोहे पञ्चगव्यकैः ॥ ५८७ ॥
रथं सम्प्रोक्ष्य यात्रान्ते त्वधमाधममार्गतः ।
स्नापयेद्देवदेवेशं रथे वै किञ्चिदग्निना ॥ ५८८ ॥
दग्धे पुनर्नवीकृत्य सेचयेत्पञ्चगव्यकैः ।
यात्रान्ते स्नपनं कुर्यादधमोत्तमसंज्ञकम् ॥ ५८९ ॥
रथस्य तु महद्दाहे रथाद्देवं खगोपरि ।
समारोप्यालयं नीत्वा उत्तमोत्तममार्गतः ॥ ५९० ॥
स्नपनं शान्तिहोमञ्च कुर्याद्ब्राह्मणभोजनम् ।
रथाद्बिम्बस्य पतने रथोपरि खगे तु वा ॥ ५९१ ॥
पुनर्देवं समारोप्य नीत्वा वै मन्दिरं ततः ।
उत्तमोत्तममार्गेण स्नपनं हवनं तथा ॥ ५९२ ॥
मूलमन्त्रायुतजपं कृत्वा गोभूतिलादिकम् ।
दत्वा तद्दोषशान्त्यर्थं सहस्रं भोजयेद्द्विजान् ॥ ५९३ ॥

३३. कृत्वा - B, D
३४. नाचरेत् - A

by them, the carriage shall be washed with pure water and duly sprinkled with *Pañcagavya.* If the lamp gets extinguished during the time of the festival of God or the lamp (light) falls down, the priest who knows the mantra shall make offerings uttering the *mūlamantra* for 1008 times and do *japa* for that number of times. If the umbrella, chowries and others fall, *japa* is to be done for one hundred times. If they are burnt by fire they are to be produced again. *Śāntihoma* must be done along with *japa* for 108 times. If death is to take place in the village during the time of the festival, consecration shall be done later for the village. God shall be given bath in the way of *adhamādhama* and then *śāntihoma* shall be done. If village and others are defiled (damaged) by being burnt by fire during the time of the festival of God, the wise priest shall sprinkle the village with *Pañcagavya* and do *śāntihoma* and conduct the festival again. If the village is burnt by forest fire and defiled by gale, dysentry and others, *śāntihoma* must be done at first and the festival be done later. Otherwise, if the festival is arranged, God shall be given duly bath of the *uttamottama* kind and *śāntihoma* shall then be done. When the village, city, *pattana*[124] and others are desolate, the festival and *bali* shall be offered. Even if done, it is fruitless. The priest shall do the festival and *bali* offering in the temple itself. If it is done in a different way, then God shall be given bath of *uttamottama* kind. *Śāntihoma* is also to be done to control that defect. When the village and other places are set right, *śānti* shall be done to the village. The festival is to be done again with the permission of the Brahmins. O best sages! if obstruction is caused to a certain festival by the fear from enemies, thieves, fire, rain and others, then *bali* alone is to be offered. The elapsed festival is to be done on another day after doing *santi.* Even if *bali* offering is disrupted, bath shall be given on another day according to *adhamottama* kind. *Śāntihoma* shall be done. The elapsed festival and *bali* offering shall be done for two or three days. If the festival is disrupted for four or five days, expiation shall be done according to that defect, the elapsed festivals are to be done and *bali* offerings in due order. If during the time of the festival of the lord, the idol is affected by gale, sunshine, dust, rain and frost, bath is to be given according to *adhamottama* kind. *Śāntihoma* shall be done for controlling of that defect. When the idol is lost due to the robbers, while the festival is going on, then another idol is to be procured and be

124. *Pattana:* see under XI. 139.

सबिम्बस्य रथस्यैव पतने प्राग्वदाचरेत् ।
प्रायश्चित्तं द्विजश्रेष्ठाः रथभङ्गे तु तं पुनः ॥ ५९४ ॥
सन्धायोत्सवशेषं तु कृत्वा शान्त्यै हुनेद्गुरुः ।
असन्धेये रथे देवमारोप्य च खगोपरि ॥ ५९५ ॥
नीत्वालयं तत्र देवमधमोत्तममार्गतः ।
संस्नाप्य शान्तिहोमादि कुर्यात्तद्दोषशान्तये[३५] ॥ ५९६ ॥
रथचक्रादिघातैस्तु मनुष्यमरणे सति ।
शवं बहिर्विनिष्कास्य तद्देशखननादिकाम् ॥ ५९७ ॥
पञ्चशुद्धिं क्रमात्कृत्वा यात्रान्ते त्वधमोत्तमम् ।
स्नपनं शान्तिहोमं च कुर्याद्ब्राह्मणभोजनम् ॥ ५९८ ॥
चक्रघातादिना तिर्यङ्मरणे प्राग्वदाचरेत् ।
भूमिशुद्ध्यादिकं सर्वं स्नपनं त्वधमाधमम् ॥ ५९९ ॥
यात्राकाले तथान्योन्यविरोधादायुधादिना ।
रथान्तिके जनमृतौ प्राग्वन्निष्कृतिरीरिता ॥ ६०० ॥
तद्रक्ताद्यै रथे स्पृष्टे रथं संक्षाल्य वारिभिः ।
पञ्चगव्येन संप्रोक्ष्य यात्रान्ते त्वधमाधमम् ॥ ६०१ ॥
स्नपनं शान्तिहोमं च कुर्याद्देशिकसत्तमः ।
रथोत्सवस्य काले तु तद्ग्रामे यत्र कुत्र वा ॥ ६०२ ॥
मरणे ब्राह्मणादीनां तच्छवं ग्रामतो बहिः ।
निष्कास्य ग्रामवीथीस्तु मार्जनोल्लेखनादिभिः[३६] ॥ ६०३ ॥
संशोध्य पञ्चगव्येन प्रोक्ष्य यात्रां समाचरेत् ।
ततोऽधमाधमं स्नानं शान्तिहोमं समाचरेत् ॥ ६०४ ॥
एकद्वित्रिदिनान्ते तु रथे स्वस्थानसंस्थिते ।
अधमोत्तममार्गेण स्नपनं हवनं तथा ॥ ६०५ ॥

३५. देशिकसत्तमः - B, D
३६. पनादिभिः - B, D

installed as before. *Mahābhiṣeka* (grand ablution), *homa* and *japa* are to be duly done. Or the remaining part of the festival shall be done in *karma* idol. If the wheels get broken and the axles get split during the time of the movement of the chariot or the ropes get torn, another shall be fixed there as before. At the end of the procession, *śāntihoma* shall be done to destroy that defect. When the *śikhā kumbha* falls or the charioteer falls, they are to be relaid there, *puṇyāha* is to be recited at the end of the procession as before. Sprinkling the chariot (with consecrated water), *śāntihoma* is to be done at the end of the procession. If those who are not upright to climb up to the top of the chariot, the chariot is to be sprinkled with *Pañcagavya* and at the end of the procession, the Lord of God of gods is to be given bath of *adhamādhama*. If the chariot is burnt a little by fire, it (chariot) shall be renewed and sprinkled with *Pañcagavya* and at the end of the procession, bath is to be given according to the mode of *adhamottama*. If the chariot is burnt much by the fire, God must be mounted upon Garuḍa and be taken to the temple. Bath is to be given according to the mode of *uttamottamamārga*. *Śāntihoma* is to be done and the Brahmins are to be fed. If the idol falls from the chariot or Garuḍa on the chariot, God shall again be mounted there and be taken to the temple. Bath of the *uttamottama* kind and *homa* are to be given. *Japa* of the *mūlamantra* is to be done for 10,000 times. Cows, land and sesamum are to be taken and one thousand Brahmins are to be fed to control that defect. If the chariot with the idol were to fall, same action as before is to be done. O best among brahmins! expiation is to be done for the break of the chariot. That is to be set right and the remaining part of the festival is to be done. The preceptor shall do *homa* for *śānti*. If the chariot could not be set right, God shall be mounted upon Garuḍa and be taken to the temple. Bath of the *adhamottama* kind is to be given. *Śāntihoma* and others are to be done to control that defect. When death of man is caused by the violent striking of the chariots wheel, the corpse is to be brought out digging a pit (burying there) in that place, the five kinds[125] of purification are to be done in due

125. Five kinds of purification: *sthānaśuddhi, mantraśuddhi, bimbaśuddhi, dravyaśuddhi* and *tīrthaśuddhi*.

कृत्वा ततस्त्वतिक्रान्तमुत्सवं बलिमाचरेत् ।
तथा तीर्थदिने वापि ह्यप्रविष्टे रथे स्थलम् ॥ ६०६ ॥
अवरोप्य रथाद्देवं समारोप्य खगेश्वरे ।
ग्रामप्रदक्षिणं नीत्वा उत्तमोत्तममार्गतः ॥ ६०७ ॥
स्नपनं शान्तिहोमं च कृत्वातिक्रान्तमुत्सवम् ।
बलिदानं च कुर्वीत ततस्तीर्थादिकं चरेत् ॥ ६०८ ॥
एकद्वित्रिदिनान्तं तु रथारोहे तु विघ्निते ।
अधमोत्तममार्गेण स्नपनं हवनं तथा ॥ ६०९ ॥
द्विजानां भोजनं कृत्वा सद्यः कुर्याद्रथोत्सवम् ।
एकद्वित्रिचतुर्वर्षं विघ्निते तु रतोत्सवे ॥ ६१० ॥
उत्तमस्नपनं होमं सहस्रद्विजभोजनम् ।
गोभूदानादिकं कृत्वा रथप्रोक्षणमाचरेत् ॥ ६११ ॥
रथस्था देवताः पूज्य खगेशमनुना ततः ।
अष्टोत्तरशतं हुत्वा तिलैराज्यैश्च तण्डुलैः ॥ ६१२ ॥
रथस्थदेवतामन्त्रैः पृथगष्टाहुतीर्हुनेत् ।
एवं कृत्वाथ देवस्य रथयात्रां समाचरेत् ॥ ६१३ ॥
महोत्सवाङ्गभूते तु वसन्तोत्सवकर्मणि ।
डोलोत्सवे च मृगयाद्युत्सवे च मुनीश्वराः ॥ ६१४ ॥
युद्धारम्भे च देवीभ्यां तथा चूर्णाभिषेचने ।
लुप्ते कुर्यात् शान्तिहोमं तत्तद्दोषोपशान्तये ॥ ६१५ ॥
मुहूर्तातिक्रमेऽप्येवमुत्सवे सर्वकर्मणाम् ।
शान्तिहोमं प्रकुर्वीत अष्टोत्तरजपं तथा । ६१६ ॥
दिवारात्र्युत्सवं कुर्यादासूर्यास्तमयोदयात् ।
कालयोर्विपरीतश्चेदधमस्नपनं चरेत् ॥ ६१७ ॥
तीर्थयात्रा प्रकर्तव्या सूर्यस्यास्तमयात्पुरा ।
पूर्वभागे रजन्यां वा कुर्यात्स्वव्यक्तदिव्ययोः ॥ ६१८ ॥
उत्तमस्नपनं कुर्यात्तीर्थकालविपर्यये ।
भ्रष्टायां तीर्थयात्रायामवरोप्य खगध्वजम् ॥ ६१९ ॥

order. At the end of the procession, bath is to be given according to the *adhamottama* mode. *Śāntihoma* is to be done and the Brahmins are to be fed. When an animal dies struck by the wheel of the chariot, act is to be done as before. The entire ground is to be cleaned (and purified) and bath of the *adhamādhama* kind is to be given. If people die near the chariot at the time of the procession by the weapons (used) due to mutual hostility, atonement is stated (to be done) as before. If the chariot gets into contact with the blood it is to be well washed with water and sprinkled with *Pañcagavya*. Bath of *adhamādhama* kind shall be given at the end of the procession. The good priest shall do *śāntihoma*. If during the festival of the chariot Brahmins and others die in that village or elsewhere, then that corpse shall be taken out of the village and thrown away. The streets in the village shall be cleaned by sweeping, smearing and others sprinkled over with *Pañcagavya* and procession shall be undertaken. Then bath of *adhamottama* kind and *śāntihoma* are to be done. If the chariot remains in its place at the end of one, two or three days, bath of the *adhamottama* kind shall be given and *homa* shall be done. Then the festival which has lapsed and *bali* are to be done. Likewise on the *tīrtha* day[126] when the chariot does not get to its place. God shall be brought down from the chariot and be placed on Garuḍa. He shall be taken around the village in a circumambulatory way, be offered bath of the *uttmottama* kind and *śāntihoma* shall be done. The festival which has elapsed shall be done. *Bali* shall be offered. Then *tīrtha* etc. are to be done. When the chariot is obstructed upto one, two or three days, bath of *adhamottama* kind is to be given and *homa* is to be done. The Brahmins are to be fed and the festival of the chariot is to be done at once. If the festival of the chariot is obstructed for one, two, three or four years, the best (*uttama*) kind of bath is to be given. *Homa* is to be done and 2000 Brahmins are to be fed. After giving cows, land etc., the chariot must be sprinkled. The deities stationed in the chariot are to be worshipped with the *Garuḍamantra*. After doing *homa* for 108 times,

126. *Tīrtha* day: The ninth day is *Tīrtha* day normally in a ten days festival. The festival is treated as a sacrifice. The *Śrautasūtras* declare the conlusion of a *yāga* is to be followed by a ritual bath called *Avabhṛtha*. The same pattern is followed in the Āgama tradition.

पूर्ववद्ध्वजमुत्थाप्य कुर्यात्तीर्थार्थमुत्सवम् ।
कुम्भप्रोक्षणलोपे तु स्नपनं मध्यमोत्तमम् ॥ ६२० ॥
महोत्सवान्तस्नपने न कृते स्नापयेत्ततः ।
उत्तमोत्तममार्गेण शान्त्यर्थं जुहुयात्ततः ॥ ६२१ ॥
निशायां सर्वशान्त्यर्थी पुष्ट्यर्थी मध्यमे दिने ।
आप्यायनार्थी पूर्वाह्णे धर्मार्थी मध्यतो निशि ॥ ६२२ ॥
तथा रिपुक्षयार्थी च पुष्पयागं समाचरेत् ।
न तु पर्युषितैः पुष्पैः परिम्लानैस्तथार्चयेत्[३७] ॥ ६२३ ॥
तद्दोषशान्तये कुर्यात्स्नपनं त्वधमाधमम् ।
नकृते पुष्पयागेऽस्मिन् कुर्यात्स्नपनमुत्तमम् ॥ ६२४ ॥
तद्रात्रौ ध्वजदण्डाग्रादवरोप्य खगध्वजम् ।
ग्रामादिवास्तुनिष्ठानां बलिं दत्त्वा विसर्जयेत् ॥ ६२५ ॥
उत्सवान्ते ध्वजे नष्टे पुरस्तादवरोहणात् ।
प्राग्वत् ध्वजं समुत्थाप्य पुनरेवावरोहयेत्[३८] ॥ ६२६ ॥
तीर्थान्ते पञ्चदिवसादूर्ध्वं चाप्यवरोहणे ।
ध्वजस्य नकृते कुर्यात्स्नपनं मध्यमोत्तमम् ॥ ६२७ ॥
अवरोप्य ध्वजं पश्चाद्देवतास्तु विसर्जयेत् ।
उद्वासनबलेर्लोपे शान्तिहोमपुरस्सरम् ॥ ६२८ ॥
द्विगुणं तु बलिं दत्त्वा देवतोद्वासनं चरेत् ।
आचार्यदक्षिणाहीने निष्फलः स्यात्स उत्सवः[३९] ॥ ६२९ ॥
आचार्यदक्षिणाहीनं ऋत्विजां च तथैव च ।
यत्कर्म क्रियते सर्वमभिचाराय कल्पते ॥ ६३० ॥
तच्छान्त्यै शान्तिहोमं तु कारयेद्गुरुणा ततः ।
प्रणम्य दण्डवद्भूमौ यजमानः स्वयं गुरोः ॥ ६३१ ॥

३७. तदर्चयेत् - B, D
३८. रोपयेत् - B, D
३९. स्यात्तदुत्सवः - B, D

eight offerings are to be separately made with sesamum, ghee and rice using the mantras of gods stationed in the chariot. Doing thus, the procession of the chariot is to be done for God. In the celebration of *Vasantotsava*[127] which forms part of *Mahotsava*, O lordly sages! *Ḍolotsava*,[128] *Mṛgayā Utsava*[129] etc. in the mock fight with the two goddesses, *Cūrṇābhiṣeka*[130] are left off (without celebrations), *śāntihoma* is to be done to control that defect. When *muhūrta* for the festival has passed over, *śāntihoma* must be done for all acts and *japa* is to be done for 108 times. The festival is to be conducted day and night from sunset to sunrise. If there is reversal of the two times (night and day), bath of the *adhama* kind shall be given. Procession for *tīrtha* is to be arranged before sunset. It may be done at the first part of the night in the temples which are self-manifest and divine. Bath of the *uttama* kind shall be given, if the time of the *tīrtha* is reversed and if procession for *tīrtha* is dropped, the Garuḍa flag shall be brought down. The flag must be raised as before, the festival shall be conducted for *tīrtha*. If sprinkling (of water) with pitcher is not done, bath of *madhyamottama* kind shall be given. If bath is not given at the end of *mahotsava*, then it must be given with *uttamottama* kind and *homa* is to be done then for the sake of *śānti*. *Puṣpayāga*[131] must be done during the night, when there is the desire of control of all (evils) at midday, if nourishment is desired in the forenoon, if advancement is needed at midnight, if *dharma* is needed and the (same for) destruction (decay) of the enemy. Worship is not to be done with stale and withered flowers. Bath of *adhamādhama* kind shall be done to control that defect. When this *puṣpayāga* is not done, bath of the *uttama* kind is to be done. The Garuḍa flag shall be brought down that night from the top of the flagstaff and after giving *bali* to those (deities) who are in the *vāstu* of the village and other places, they are

127. *Vasantosava:* It is done in *Vasantaṛtu* (Caitra or Vaiśākha months). For a description see ĪS. XII. It may be conducted from one day to nine days. According ĪS, this forms part of *Mahotsava;* this practice continues in Thirchanur at the Temple of Srī Padmāvatī (cf. Srp. S. XXXVIII).
128. *Ḍolotsava:* mounting the deity on the swing (*ḍolā*) (cf. Mārkaṇḍeyasaṁhitā XXIVI; Spn. SVI).
129. *Mṛgayotsava:* This is part of *Vijayadaśamī* festival when the *śamī* tree plays a leading role. The word *mṛgayā* means hunting. Detailed description of this are contained in Ch. XIIV of ĪS. It is a one day festival held in the Āśvayuja month.
130. *Cūrṇābhiṣeka* or *Cūrṇotsava*: Turmeric is to be pounded according to rule and to be used for worship during *Mahotsava* (cf. Pād. S. Caryā. XI.210-218).
131. *Puṣpayāga*: See under ĪS. XI.15.

सन्तोषं कारयेद्धीमान् वस्त्रहेमाङ्गुलीयकैः ।
दक्षिणां द्विगुणां दद्यात्तेन शान्तिर्भविष्यति ॥ ६३२ ॥
द्विजभोजनलोपेऽपि ह्येवं शान्तिं समाचरेत् ।
अतुष्टेषु ब्राह्मणेषु न प्रीणाति हरिः सदा ॥ ६३३ ॥
यत्र विप्रास्तु सन्तुष्टास्तत्र देवः प्रसीदति ।
ततस्तद्दोषशान्त्यर्थं द्विगुणं भोजयेद्द्विजान् ॥ ६३४ ॥
दैवाद्वा मानुषाद्धेतो राष्ट्रक्षोभादिनापि वा ।
एकद्वित्रिदिनं विप्रा अनारब्धे महोत्सवे ॥ ६३५ ॥
ब्राह्मणान् समनुज्ञाप्य देवेशस्याधमोत्तमम् ।
स्नपनं शान्तिहोमं च कृत्वा ब्राह्मणभोजनम् ॥ ६३६ ॥
अङ्कुरार्पणपूर्वन्तु द्रव्यैर्द्विगुणितैस्ततः ।
अतिक्रान्तोत्सवान् कृत्वा क्रमप्राप्तमथाचरेत् ॥ ६३७ ॥
चतुःपञ्चदिनं विघ्ने स्नपनं मध्यमोत्तमम् ।
कुर्यात्तद्दोषशान्त्यर्थं सर्वं पूर्ववदाचरेत् ॥ ६३८ ॥
षट्सप्तदिनपर्यन्तमनारब्धे तु चोत्सवे ।
उत्तमोत्तममार्गेण स्नानमन्यत्तु पूर्ववत् ॥ ६३९ ॥
तथाष्टदिनपर्यन्तमनारब्धे महोत्सवे ।
सहस्रकलशैर्देवं स्नाप्य प्राग्वत्समाचरेत् ॥ ६४० ॥
यद्वा तीर्थदिने[४०] विप्राः आरभ्यः पुनरुत्सवः ।
तथा तीर्थदिने चापि ह्यतिक्रान्ते द्विजोत्तमाः ॥ ६४१ ॥
तदनन्तरमासस्थतीर्थऋक्षवशेन तु ।
पुनरप्युत्सवं कुर्यात्सर्वदोषप्रशान्तये ॥ ६४२ ॥
तस्मिन् मासेप्यतिक्रान्ते मासि स्यात्तदनन्तरे ।
एवं संवत्सरान्तं स्यादतिक्रान्तेऽपि वत्सरे ॥ ६४३ ॥
सहस्रकलशस्नानं शान्तिहोमोऽयुतं जपः ।
सहस्रब्राह्मणानां च भोजनं कारयेद्द्विजाः ॥ ६४४ ॥

४०. तीर्थदिनम् - B, D

to be given send off if the flag is lost at the end of the festival, before bringing it down. The flag must be raised as before and again be brought down. If it is not brought down even after five days since the day of *tīrtha*, bath of the *madhyamottama* kind must be done (for the flag), if it had not be done. The flag must be later brought down and the deities be then given send off. If *bali* at send off is not given, *śāntihoma* must be done and *bali* shall be offered in double the quantity. The deity must then be given send off. That festival will be fruitless, if fees are not given to the priest. That act, which is done without the payment of fees to the priest and sacrificing priests, will be exercising. Then he (priest) must do, along with his preceptor, *śāntihoma* to control it. The patron himself shall bow on the ground like a stick before *Guru*. The wise patron shall please the priest with (gifts) of cloth and gold and rings. The fees shall be double the quantity. Thereby, *śānti* will prevail there. Even if feeding of Brahmins is missing *śānti* shall be done in this manner. If Brahmins are not pleased, Hari is not pleased. God becomes favourable there where the Brahmins are pleased. The Brahmins shall therefore be fed with the double the quantity of food to control that defect. O brahmins! when the *mahotsava* could not begun for one, two, three days due to divine or human factor or agitation in the kingdom, the permission shall be obtained from the Brahmins, and bath shall be given to the Lord of gods according to *adhamottama* course. *Śāntihoma* and feeding of Brahmins are to be done. The festivals which have elapsed, shall be done in due order beginning with germination with the substances (materials) doubled in quantity. If there is obstruction for four or five days, bath of *madhyamottama* kind shall be given and everything must be done as before for the control of those defects. If the festival is not begun till the 6th and 7th day, bath shall be given according to *uttamottama* mode and others are to be done as before. If the *mahotsava* is not commenced till 8th day, God must be bathed with 1008 pitchers and other acts shall be done as before. Or, O brahmins the festival is to begun on the *tīrtha* day O best brahmins! if the *tīrtha* day also passes away, the festival must be again begun by virtue of the (same) constellation for bath in the next month, for alleviating all the defects. If that month also passes away, in the next month, then it will be till the end of the year. If the year also passes away, bath shall be given with 1000 pitchers. *Śāntihoma* and *japa* for 10000 times. O brahmins! 1000 Brahmins shall be fed. *Śānti* will be thereby. The festival which has lapsed shall not be done. O brahmins! the festival shall be for so many days when the festival is conducted

तेनैव शान्तिर्भवति न गतोत्सवमाचरेत् ।
नवाहोत्सवपूर्वेषु पूर्वं यावद्दिनोत्सवम् ॥ ६४५ ॥
सङ्कल्पितं तथैव स्यात्प्रतिसंवत्सरं द्विजाः ।
तावन्न्यूनाधिकदिनं नोत्सवं परिकल्पयेत् ॥ ६४६ ॥
अमत्या यदि कुर्वीत पुनरुत्सवमाचरेत् ।
वैशेषिकेषु प्राप्तेषु वर्तमाने महोत्सवे ॥ ६४७ ॥
द्वाद्वश्यादिषु तत्सर्वं यथान्यायं समाचरेत् ।
न लोपयेत्प्रयत्नेन प्राप्तं वैशेषिकं सुधीः ॥ ६४८ ॥
जपेदस्त्रायुतं मन्त्री त्वकृतेषु च शान्तये ।
एवमादिषु चान्येषु दोषेषु मुनिसत्तमाः ॥ ६४९ ॥
उत्सवाग्नौ यथाशास्त्रं शान्तिहोमं समाचरेत् ।
पर्वोत्सवेषु लुप्तेषु स्नपनं त्वमाधमम् ॥ ६५० ॥
हविर्निवेदनं चापि विशेषेण समाचरेत् ।
श्रवणाद्युत्सवे लुप्ते स्नपनं त्वधमोत्तमम् ॥ ६५१ ॥
लुप्ते तु कृत्तिकादीपे तदनन्तरमासि वा ।
कुर्वीत वह्निनक्षत्रे स्नपनं त्वधमोत्तमम् ॥ ६५२ ॥
दीपोत्सवं प्रकुर्वीत शान्तिहोमपुरस्सरम् ।
अन्येष्वप्युत्सवेष्वेवं लुप्तेषु मुनिपुङ्गवाः ॥ ६५३ ॥
तदनन्तरमासे वा तत्तदुत्सववासरे ।
आचरेदुत्सवं प्राग्वत्स्नानहोमपुरस्सरम् ॥ ६५४ ॥

**[ पवित्रारोपणप्रायश्चित्तम् ]**

प्रायश्चित्तमथो वक्ष्ये पवित्रारोपणे द्विजाः ।
अप्रमाणे पवित्रे तु अस्त्रमन्त्रायुतं जपेत् ॥ ६५५ ॥
अतीत उक्तकाले तु चातुर्मास्यस्य मध्यतः ।
मध्यमं स्नपनं कृत्वा कालेऽन्यस्मिंस्तदाचरेत् ॥ ६५६ ॥
पवित्रे केशपाषाणचर्माङ्गारनखादिभिः ।
दूषिते वाग्निना दग्धे छिन्ने दष्टेऽतिभक्षिते ॥ ६५७ ॥

for nine days shall be held every year. Arrangement shall not be made to conduct the festival for a less or more number of days. If it is done unconsciously the festival must be done again. When the festival is on, if special occasions happen like *Dvādaśī* etc., everything shall be done according to rule. A wise man shall not drop at any cost the speciality which happens. The priest who knows the mantra shall do *japa* out of the *astramantra* for 10000 times, when *śānti* is not done. O good sages! *Śāntihoma* shall be performed according to the *śāstra* in the *utsava* fire. When other defects like these. If *parvotsavas*[132] are dropped, bath of *adhamādhama* kind and offering of *havis* shall be done in on special scale. If the festival of Śravaṇa constellation is dropped, bath shall be of the *adhamottama* kind. *Kṛttikādīpa* is dropped, it shall be done in the next month. Bath of the *adhamottama* kind shall be done on the day having Kṛttikā star. *Dīpostava* shall be done after *śāntihoma.* O best sages! if other festivals are thus dropped, the festival may be done in the next month, or on the occasions for the various festivals. This shall be done as before with bath and *homa.*

*(Expiation for Pavitrāropaṇa)*

655-665. O brahmins! I shall tell expiation for *pavitrāropaṇa.* If the *pavitra* is not authoritative,[133] *japa* of *astramantra* is to be done for ten thousand times. If the period mentioned for *pavitraropaṇa* is passed, then bath of the *madhyama* kind is to be given at the specified time in between *Cāturmāsya;*[134] that (*pavitraropaṇa*) is to be done at another time. If *pavitra* is defiled by *havis,* stones, hide, live charcoal, nails etc. or burnt by fire or bitten (by rat and

132. *Parva: Pūrṇimā,* full moon day, the festival done on this day. In some temples, five festivals are celebrated each month— two *Ekādaśī* days, *Pūrṇimā, Amāvāsya, Śravaṇa* constellating and the constellation when the conservation was undertaken for the first time. *Parva* means section.

133. *Apramāṇa:* not according to *pramāṇa.*

134. *Cāturmāsya:* period of four months beginning from *Āṣāḍha pūrṇimā.*

मूषिकाद्यैश्च काकाद्यैस्स्पृष्टे त्यक्त्वा तु तत्पुनः ।
सूत्रैस्तथाविधं कृत्वा विधिवच्चाधिवासयेत् ॥ ६५८ ॥
एवं दुष्टपवित्राणां मोहादारोपणे कृते ।
तत्परित्यज्य देवेशमधमोत्तममार्गतः ॥ ६५९ ॥
संस्नाप्य हुत्वा शान्त्यर्थं दद्याच्छुद्धपवित्रकम् ।
अक्रमेण तु देवस्य पवित्रारोपणे कृते ॥ ६६० ॥
शान्तिहोमं तदा कृत्वा सहस्रं जपमाचरेत् ।
मुहूर्ते समतिक्रान्ते शुद्धे यजनविस्तरात् ॥ ६६१ ॥
तदन्यस्मिन् विभोर्दद्यात्पवित्रं शान्तिपूर्वकम् ।
पावित्रिकी तीर्थयात्रा न कृता चेन्मुनीश्वराः ॥ ६६२ ॥
उत्तमं स्नपनं कृत्वा पुनरुत्सवमाचरेत् ।
पवित्रे[४१] देवदेवस्य अयोग्यानां नियोजिते ॥ ६६३ ॥
शान्तिहोमं तदा कृत्वा सहस्रं जपमाचरेत् ।
चातुर्मास्ये तु देवस्य कुर्वीत शयनोत्सवम् ॥ ६६४ ॥
तद्व्यत्यये विलोपे च चतुस्स्थानार्चनादिकम् ।
जप्त्वा मूलायुतं मन्त्री शान्त्यर्थं जुहुयात्तथा ॥ ६६५ ॥

**[ स्नपनप्रायश्चित्तम् ]**

कलशस्नापनार्थं[४२] चेन्न कुर्यादङ्कुरार्पणम् ।
तथा प्रतिसरं बन्धं मूलमन्त्रायुतं जपेत् ॥ ६६६ ॥
पुरस्तादङ्कुरानर्प्य बध्वा बिम्बे तु कौतुकम् ।
अमत्या वा समत्या वा स्नपनं नाचरेद्यदि ॥ ६६७ ॥
शान्तिहोमं पुरा कृत्वा जपेदष्टाक्षरायुतम् ।
कौतुकाङ्कुरपूर्वन्तु पुनरेवाभिषेचयेत् ॥ ६६८ ॥
अकृत्वाङ्कुरयागन्तु तथा कौतुकबन्धनम् ।
स्नापितो यदि देवेशः स्नपनं[४३] निष्फलं भवेत् ॥ ६६९ ॥

४१. पवित्रो - B
४२. स्थापनार्थं - A
४३. स्नानं तत् - D, स्नापनं - B

other insects) and most part is eaten by mice etc. and touched by the crows etc., it must be discarded. The same kind must be made again with threads and *adhivāsa* is to be done to it duly. If the defective *pavitras* are put on under delusion, that must be given up. Lord of gods is to be given bath according to *adhamottama* kind. *Homa* is then to be done for *śānti*. Pure *pavitra* shall be given. If *pavitrāropaṇa* is done to God not following the order, *śāntihoma* is then to be done and *japa* is to be done for 1000 times. When the pure *muhūrta* passes away owing to the extension of the sacrifice, then *pavitra* shall be given to the Lord on some other *muhūrta* after doing *śānti*. O lordly sages! if the *tīrthayātrā* of *pavitra* is not done, bath of the *uttama* kind shall be given and the festival shall again be celebrated. If the unfit are commissioned to do (attend to) or make *pavitras*, *śāntihoma* is then to be done and *japa* is to be done for thousand times. *Śayanotsava* is to be done to God during *cāturmāsya*. If that were changed or dropped, worship is to be done in the four places. *Japa* of the *mūlamantra* is to be done for 10000 times. The priest who knows the mantra shall do *homa* for *śānti*.

*(Expiation for snapana)*

666-707a. If germination of seeds is not done for bath with pitchers, then *pratisara* shall be tied and *japa* of *mūlamantra* shall be done for 1000 times. After sowing the seeds, the *kautuka* is to be tied to the idol. If bath is not given consciously or otherwise, *śāntihoma* must be done at first. Then *japa* of *aṣṭākṣaramantra* must be done for 10000 times. Ablution is to be given again after germination of seeds is done. If the lord of gods is given bath without doing the sacrifice of germination of seeds and also not tying the *kautuka*, then that bath will be fruitless. After germination of seeds and tying the *kautuka*, the priest who knows the mantra shall give duly bath after doing *śāntihoma*. If bath, which is arranged, is not done, it must be done in doubled

विधिवच्चाङ्कुरावापं कृत्वा कौतुकबन्धनम् ।
स्नापयेन्विधिवन्मन्त्री शान्तिहोमपुरस्सरम् ॥ ६७० ॥
सङ्कल्पिते तु स्नपते त्वकृते द्विगुणं चरेत् ।
नासादितैर्द्रव्यहीनैः स्नापितेऽप्येवमाचरेत् ॥ ६७१ ॥
स्थापितेष्वथ कुम्भेषु हीनेषु स्थाप्य पूर्ववत् ।
जपेत्कलशदैवत्यं मन्त्रमष्टोत्तरं शतम् ॥ ६७२ ॥
समुद्धृतेषु कुम्भेषु रिक्तेषु सुषिरादिना[४४] ।
प्राग्वदन्यं प्रतिष्ठाप्य जपेदष्टोत्तरं शतम् ॥ ६७३ ॥
मार्जालमूषिकाद्यैस्तु स्पृष्टे वा लङ्घिते घटे ।
केशास्थिलोष्टसंस्पृष्टे भेदच्छेदादिदूषिते ॥ ६७४ ॥
पिपीलिकादेर्गव्यादौ पतने सूत्रवस्त्रयोः ।
अग्निदाहे तथा कुम्भे कालमण्डलदूषिते ॥ ६७५ ॥
तं तं कुम्भं परित्यज्य स्थाप्य कुम्भान्तरं पुनः ।
सम्पूज्य कुम्भदैवत्यं मन्त्रमष्टोत्तरं जपेन् ॥ ६७६ ॥
स्थापिते स्नानकलशे श्वानकुक्कुटवायसैः ।
अस्पृश्यैश्चापि संस्पृष्टे उदक्यासूतिकादिभिः ॥ ६७७ ॥
चण्डालैर्वा सन्निकृष्टे स्पृष्टे सूतकिभिनरैः ।
सर्वान् कुम्भान् परित्यज्य शुद्धान् संस्थाप्य पूर्ववत् ॥ ६७८ ॥
पुण्याहपूर्वकं चेष्ट्वा जप्त्वा मूलसहस्रकम् ।
मन्त्रं कलशदैवत्यमष्टवारं जपेत्पृथक् ॥ ६७९ ॥
दुष्टैस्संस्नापिते देवे पुनरप्यभिषेचयेत् ।
माहिषाजोष्ट्रसम्भूतदधिक्षीरघृतादिभिः ॥ ६८० ॥
मासातीतघृतैर्वापि पयोभिर्दधिसंयुतैः ।
क्षीरयुक्तैश्च दधिभिर्गुडमिश्रैश्च माक्षिकैः ॥ ६८१ ॥
अन्यैश्च सङ्करद्रव्यैस्तथा पर्युषितोदकैः ।
अगालितैश्च सलिलैस्तथा वै पल्वलोदकैः ॥ ६८२ ॥

४४. सुषिरादिवा - B

way. If bath with the materials wanting and not acquired (what is stated above) it must be done in this way. It, among the jars that have been arranged, the inferior ones, shall be placed as before. *Japa* of the mantra of *kalaśadevatā* shall be done for 108 times. When the pitchers are raised and are found empty due to hole and others, another shall be installed, and *japa* shall be done for 108 times when the jar is touched or crossed by cats, mice and others and is in contact with hairs, bone and clod of earth, defiled by break or splits, and ants etc. fall into milk when the thread and cloth are burnt by fire. When the pitcher is defiled by a patch of black colour, those pitchers shall be given up and another pitcher shall be installed and worshipped. The *japa* of the mantra of *kumbhadevatā* shall be done for eighteen times. If the pitcher for bath were to be got ready is touched by dogs, cocks and crows which are unfit for touch, when woman in her courses and woman who had recently delivered the child, Caṇḍālas are nearby, or touched by men who are in pollution (due to birth), all the pitchers are to be abandoned. New ones are to be installed as before. Doing worship after *puṇyāha* and doing *japa* of the *mūlamantra* for thousand times, the *japa* of the mantra of *kalaśadevatā* shall be separately done for eight times. If the bath was given for God by wicked people, ablution shall again be given to Him. When the Lord of gods is bathed with curd, milk, ghee etc. produced from she-buffalo, ewe, and camel or with ghee which has passed over a month (a month old), with milk together with curds, curds with milk, honey mixed up with jaggery, with other communigled materials, with stale water, undistilled waters and waters from ponds, God is to be given ablution again. *Śāntihoma* shall be done to get that defect controlled. Staleness is not a defect for the

संस्नापिते तु देवेशे पुनरप्यभिषेचयेत् ।
शान्तिहोमं च कुर्वीत तत्तद्दोषप्रशान्तये ॥ ६८३ ॥
अधिवासितकुम्भस्थतोयानां पूर्वमेव तु ।
न पर्युषितदोषोऽस्ति अधिवासैस्तथार्चनैः ॥ ६८४ ॥
अनर्चने च कुम्भानामक्रमेण समर्चने ।
अक्रमेण समुद्धारे स्थापने द्रव्ययोजने ॥ ६८५ ॥
द्रव्ये न्यूनेऽधिकेवापि शरावे कलशे तथा ।
कूर्चे वस्त्रे तथा कोष्ठे पीठादौ तोरणादिके ॥ ६८६ ॥
प्रमाणरहिते धान्यपीठाभावे मुनीश्वराः ।
सूत्रवस्त्राद्यभावे च शतवारं जपेन्मनुम् ॥ ६८७ ॥
गेयमङ्गलवादित्रस्तोत्रनृत्तादिभिर्विना ।
वीणावेणुनिनादैश्च तथा पुण्याहवाचनैः ॥ ६८८ ॥
विनाभिषेचने मूलमष्टोत्तरशतं जपेत् ।
मोक्षार्थी स्नापयेद्देवं सर्वकालं यथाविधि ॥ ६८९ ॥
रिपूणां निग्रहार्थी तु दिवा कुर्यात्तु सर्वदा ।
स्वर्गकामस्तु पूर्वाह्णे धर्मार्थी दिनमध्यमे ॥ ६९० ॥
दिनान्ते सर्वभोगार्थी प्रायश्चित्तेषु सर्वदा ।
चन्द्रसूर्योपरागे च तत्काले स्नापयेत्प्रभुम् ॥ ६९१ ॥
सङ्क्रान्तिषु च सूर्यस्य प्राग्वत्पश्चात्तथैव च ।
संक्रान्तिकाला विज्ञेया नाड्यः षोडश षोडश ॥ ६९२ ॥
तदानीं स्नापयेद्देवमतिक्रान्ते हुनेन्मनुम् ।
सहस्रकृत्वस्तदनु तत्समं जपमाचरेत् ॥ ६९३ ॥
बद्धप्रतिसरे बिम्बे स्नपनार्थं तु मन्त्रिणा ।
सम्प्राप्ते स्नपनेन्यस्मिन् प्रायश्चित्तनिमित्ततः ॥ ६९४ ॥
तदर्थं कौतुकं बध्वा स्नानकर्म समाप्य च ।
पूर्वारब्धं प्रकुर्वीत प्रायश्चित्तादनन्तरम् ॥ ६९५ ॥
अन्यत्र क्रमशः कुर्यात्पूर्वारब्धं समाप्य च ।
अन्यथा चेदिदं कर्म निष्फलं भवति द्विजाः ॥ ६९६ ॥

waters kept in the pitchers for (waters) which *adhivāsa* is done nor by *adhivāsa* and worship. If the pitchers are not worshipped or worshipped without any order, they are taken up, installed, mixed up with (other) materials, without any order if the material are in excess or deficient, if the cup (dish) or pitcher, *kūrca*, cloth, granary, pedestal etc., arch etc., when there is no pedestal made of grains are not in conformity with *pramāṇas*, O lordly sages! and in the absence of threads, cloth etc., the mantra (probably *mūlamantra*) shall be used for *japa* to be done one hundred times. If ablution is given without music, auspicious musical instruments, *stotras*, *nṛtta* etc., without the resonant sounds of lute and flute and *Puṇyāhavācana*, *japa* of the *mūlamantra* shall be done for 108 times. He who desires for *mokṣa* shall duly give bath to God for all times. He seeks to control the enemies, shall do it (give bath) always during the day. Seeking to get to heaven, one shall do it in the forenoon; aspiring to get *dharma*, he shall do at midday. One who desires to have all enjoyments shall do it at the end of the day and always during expiatory acts. The Lord shall be given bath at the time of eclipses of moon and sun at that time, likewise, during Saṅkrānti[135] to the sun as before. The time of Saṅkrānti is to be known to be sixteen *nāḍīs*.[136] At that time, God must be given bath. If that time passes away, *homa* shall be done one thousand

135. *Saṅkrānti*: passage of the sun to the northern side or southern side.
136. *Nāḍīs*: *nāḍigā*: duration of 24 minutes.

तद्दोषपरिहारार्थं शान्तिहोमो जपस्तथा ।
सहस्रसंख्यया युक्तो मूलमन्त्रेण मन्त्रवित् ॥ ६९७ ॥
विनावभृथकालं तु देवमालयतो बहिः ।
स्नापयेद्यदि संमोहाच्छान्तिहोमं समाचरेत् ॥ ६९८ ॥
बहुबेरेऽभिषेकार्चां तां गृहीत्वाग्रमण्डपात् ।
न गच्छेद्बाह्यतो मन्त्री स्नपनार्थं बहिर्गते ॥ ६९९ ॥
शान्तिहोमं प्रकुर्वीत तस्य दोषस्य शान्तये ।
बिम्बेऽभिषिच्यमाने तु पतिते स्नानविष्टरात् ॥ ७०० ॥
प्रतिष्ठास्नपनं कृत्वा शान्तिहोमं समाचरेत् ।
स्नानकाले विशेषेण बिम्बस्य चलने द्विजाः ॥ ७०१ ॥
चलने स्नानवेद्याश्च शान्तिहोमं समाचरेत् ।
प्रभापीठास्त्रवस्त्राङ्गभेदभङ्गादिदूषिते ॥ ७०२ ॥
तत्तद्बिम्बगतां शक्तिं नियोज्य ध्रुवकौतुके[४५] ।
सन्धानं शिल्पिभिः कृत्वा सुसंस्कृत्य तदैव तु ॥ ७०३ ॥
शेषकर्मणि निर्वृत्ते स्नापयेदुत्तमक्रमात् ।
तिलेन चरुणाज्येन प्रत्येकञ्च सहस्रशः ॥ ७०४ ॥
जुहुयान्मूलमन्त्रेण तेन शान्तिर्भविष्यति ।
तदा न घटितुं शक्तिर्यदि स्याद्यत्नगौरवात् ॥ ७०५ ॥
शोभार्थबिम्बे पुरतः स्थापिते शेषमाचरेत् ।
एवमुत्सवतीर्थार्थशयनादिषु मूर्तिषु ॥ ७०६ ॥
तत्तदङ्गादिसन्धानं स्थापनं योजनं पुनः ।

**[ प्रतिष्ठाप्रायश्चित्तम् ]**

क्ष्मापरिग्रहकाले तु दुर्निमित्तोदये द्विजाः ॥ ७०७ ॥
शान्तिहोमं पुरा कृत्वा सहस्रं जपमाचरेत् ।
तथैव क्षेत्रमानार्थं सूत्रं यत्सम्प्रसारितम् ॥ ७०८ ॥

४५. धृत - A

times with that mantra. Then *japa* shall be made one thousand times. When the idol, which must have the thread of *pratisara* tied for bath, the priest, who knows the mantra, shall tie the *kautuka* in another idol by way of expiation for the sake of the former, and after completing the act of bath begun before this shall be done in due order then (in the former) and complete what was begun before. Otherwise, O brahmins! this work becomes purposeless. *Śāntihoma* shall be done to avoid (the effects of) that defect. *Japa* of the *mūlamantra* shall be done for thousand times. If God is given bath outside the temple except at the time of the concluding bath (*avabhṛtha*) due to delusion then *śāntihoma* shall be done. When many idols are available, the priest who knows the mantra shall not take the idol of bath from the front pavilion and go out. If he had gone out for giving bath, *śāntihoma* shall be done to alleviate that defect. If the idol falls down while the bath is given from the seat of bath, bath connected with installation shall be done and *śāntihoma* shall be done. O brahmins! if there is especially movement of the idol at the time of bath, *śāntihoma* shall be done to the moving idol and the altar of bath. If *prabhā*, pedestal, weapons and clothes have their parts lost and broken and then become defiled, the power, which is in that idol, shall be transferred (commissioned) to the *mūla* idol, it shall be united by artisans and making it well consecrated then itself. When the remaining work is over, God shall be given bath of the *uttama* kind. *Homa* is to be done with *mūlamantra*, using seasamum, *caru*, ghee, each in thousand, *śānti* will rise there. If it is not possible then to make an effort to effect this, the remaining part of the work shall be done in front of the idol placed for beauty. Thus joining the various limbs and installation are to be done in the idols of festival, *tīrtha* and *śayana*.

*(Expiation during installation)*

707b-744a. O brahmins, if there arise bad omens, while selecting the site *śāntihoma* must be done at first. *Japa* shall then be done for one thousand times. Likewise, when the thread is spread out for measuring the ground

विच्छेदे तस्य सूत्रस्य शङ्कूनां वा विदारणे ।
भूतानां बलिकाले तु पतिते बलिपात्रके ॥ ७०९ ॥
भूतले खन्यमाने तु भस्माङ्गारतुषादिके ।
क्रिमिक्रीटादिके वाऽपि दृष्टे तच्छान्तये द्विजाः ॥ ७१० ॥
नारसिंहेन मन्त्रेण तिलैराज्यैः सहस्रशः ।
हुनेदाचार्यवरणमकृत्वा क्ष्मापरिग्रहम् ॥ ७११ ॥
मन्दिरे निर्मिते वापि ब्राह्मणानामनुज्ञया ।
शान्तिहोमपुरस्कन्तु क्ष्मापरिग्रहमाचरेत् ॥ ७१२ ॥
बालस्थानमकृत्वैव मन्दिरे निर्मिते द्विजाः ।
मूलार्चास्थापनात्पूर्वं यजमानान्वितो गुरुः ॥ ७१३ ॥
रविमण्डलमध्यस्थं देवं सम्पूज्य भक्तितः ।
ओन्नमः पुण्डरीकाक्ष भक्तानुग्रिहकारका ॥ ७१४ ॥
क्षन्तुमर्हसि देवेश यन्मयाऽप्यकृतं कृतम् ।
इति प्रणम्य देवेशं बालस्थानं यथाविधि ॥ ७१५ ॥
निर्माय तत्र देवन्तु प्रतिष्ठाप्य समर्चयेत् ।
खातप्रदेशे प्रासादभूमध्ये मुनिसत्तमाः ॥ ७१६ ॥
विना प्रासादनिर्माणे कुम्भसंस्थापनादिकम् ।
ब्राह्मणान् समनुज्ञाप्य खात्वा प्रासादमध्यतः ॥ ७१७ ॥
तत्र कुम्भस्थापनादि यथासम्भवमाचरेत् ।
शान्तिहोमञ्च कुर्वीत सर्वदोषप्रशान्तये ॥ ७१८ ॥
गर्भन्यासेऽपि न कृते तथा गर्भञ्च विन्यसेत् ।
आयशुद्ध्यादिहीने वा प्रासादे लक्षणोज्झिते ॥ ७१९ ॥
यथाशास्त्रं पुनःकृत्वा शान्तिहोमं समाचरेत् ।
न स्थापिते शिखाकुम्भे प्रासादे चाप्रतिष्ठिते ॥ ७२० ॥
तत्तत्कर्म पुनः कुर्याच्छान्तिहोमपुरस्सरम् ।
प्राकारमण्डपादीनां गोपुरादेस्तथा द्विजाः ॥ ७२१ ॥
अकृते स्थापने शान्तिपूर्वं तत्तत्समाचरेत् ।
दारुलोहशिलादीनां सङ्ग्रहावसरे द्विजाः ॥ ७२२ ॥

snaps, or the pegs become split, when the vessel falls down at the time of offering *bali* to the spirits, when charcoal, chaff, worm, insects etc. are found, when the ground is being dug, O brahmins! *homa* is to be done for 1000 times controlling it with *Nārasiṃhamantra*[137] using seasamum and ghee. If the temple is built, and the site is selected without choosing the *Ācārya*, *śāntihoma* could be done with the permission of the Brahmins and then the site could be acquired. O brahmins! if the temple is built without building *bāla* temple, the preceptor shall be accompanied by the patron and worship with devotion, God who is in the midst of the sun's disk before installing the *mūla* idol. He shall now to the Lord of gods with the words: 'Salutions to the lotus-eyed, doing favour to the devotees, O Lord of gods, it behoves you to pardon for what I have done that which has not been done.' The small temple shall be built according to rule, and installing God there. He shall be worshipped. O good sages! if the temple is built without the installation of the pitchers in the portion that is dug in the midst of the site of the temple, permission shall be received from the Brahmins, the ground must be dug in the middle of the temple and the pitchers shall be installed according to possibility.

137. *Nārasiṃhamantra*: see under 52.

दुर्निमित्तोदये चैव तथा दु:स्वप्नदर्शने ।
नारसिंहेन मन्त्रेण तिलाज्यैस्तु सहस्रश: ॥ ७२३ ॥
शान्तिहोमं प्रकुर्वीत सर्वदोषप्रशान्तये ।
दारुलोहशिलामृत्स्नावस्त्रादीनां परिग्रहे ॥ ७२४ ॥
तत्तदङ्गतयोदीर्णद्रव्यमन्त्रक्रियादिषु ।
परिच्युतेषु तत्कुर्याच्छान्तिहोमजपादिकम् ॥ ७२५ ॥
अकृते पर्वतादौ तु दार्वादीनां परिग्रहे ।
आनीतस्यालयक्षेत्रे शिल्पिभि: सत्क्रियां विना ॥ ७२६ ॥
यथावदाचरेद्विद्वानर्चाद्रव्यस्य सङ्ग्रहम् ।
विनैव संग्रहं कर्मबिम्बादौ निर्मिते सति ॥ ७२७ ॥
पश्चादपि च तत्कुर्याच्छान्तिहोमपुरस्सरम् ।
बिम्बपीठशिलादीनां मानोन्मानादिलक्षणे ॥ ७२८ ॥
रहिते शान्तिहोमं तु कुर्यात्तद्दोषशान्तये ।
बिम्बपीठशिलानां तु व्यत्यस्ते पुंशिलादिके ॥ ७२९ ॥
तत्तत्यक्त्वा पुन: कुर्याद्यथोक्तशिलया द्विजा: ।
निर्मिता प्रतिमा शीघ्रं स्वगृहे न निवेशिता ॥ ७३० ॥
राज्ञो राष्ट्रस्य तत्कर्तुरनिष्टमुपपादयेत्[४६] ।
एकविंशद्दिनादूर्ध्वमासुरी सा भवेद्ध्रुवम् ॥ ७३१ ॥
कृत्वा महाभिषेकाद्यं स्थापयेदन्यथा त्यजेत् ।
जलाधिवासे स्नपने तथा नयनमोक्षणे ॥ ७३२ ॥
शयने वेदिकायां च मन्त्रन्यासादिकर्मसु ।
कुम्भमण्डलपूजायां द्वारतोरणकुम्भयो: ॥ ७३३ ॥
होमे पीठादिसंस्कारे अकृते वान्यथा कृते ।
शान्तिहोमं प्रकुर्वीत सहस्राहुतिसंख्यया ॥ ७३४ ॥
मूलमन्त्रायुतजपं शतब्राह्मणभोजनम् ।
अस्थाने स्थापिते बिम्बे पादाधारशिलान्वितम् ॥ ७३५ ॥

४६. अरिष्टमुप - B, D

*Śāntihoma* shall be done for controlling all defects. If *garbhanyāsa*[138] is not done, it must be done. If the temple is not having the correction for *āya*[139] and is bereft of good marks, then it must be done again according to the *śāstra* (architecture) and *śāntihoma* shall be done. If *śikhākumbha* is not fixed and the temple is not installed, the acts are to be done again after *śāntihoma.* O brahmins! if enclosures, pavilions, towers and etc. not installed that shall be done after *śānti.* O brahmins! if bad omens appear and bad dreams occur while wood, metals, and stones are selected, *śāntihoma* shall be done for thousand times to control all defects with *Nārasiṃhamantra* using seasamum and ghee. If while selecting wood, metal, stone, fine sand, clothes etc., there is loss of materials, mantras and acts which are prominent as the respective limbs. *Śāntihoma, japa* etc. are to be done. If wood and others are not taken from the mountains etc. that (wood) shall be brought to the temple. The priest who knows all this shall select correctly the materials for (making) the idol through the artisans without purificatory ceremony. If *karma* idol etc. made without selection, it must be done later after *śāntihoma.* If there is no mark regarding *māna* and *unmāna*[140] for the idol, pedestal, stone etc., *śāntihoma* shall be done to control that defect. If there is transposition of male and female stones[141] of the idol, pedestal and stone, that (they) is to be

138. *Garbhanyāsa:* Before building the temple, a pit is dug in the middle of the area where the temple is to come up and is filled with a number of precious stones and gems and the pit is closed.
139. *āya.*
140. *Māna* and *unmāna*: see under.
141. Test for stones see SKS. Brahma. VII.21b-27a.

तदानीमेव चोद्धृत्य स्थापयेत्तं स्वके पदे ।
उत्तमस्नपनं कृत्वा शान्तिहोमं समाचरेत् ॥ ७३६ ॥
न स्थापिते मुहूर्तेऽस्मिन् न तदा बिम्बमुद्धरेत् ।
पूर्ववत्स्नपने होमे कृते शान्तिर्भविष्यति ॥ ७३७ ॥
स्थापनेऽधिकृते मुख्ये देशिके व्याधिते सति ।
न्यस्तदेहेऽथवा मध्ये वर्तमाने क्रियाक्रमे ॥ ७३८ ॥
क्रियामन्त्रोपदेष्टा च प्रतिष्ठाकर्मणि स्थितः ।
पुत्रो वा देशिकेन्द्रस्य स्थापने शेषमाचरेत् ॥ ७३९ ॥
अन्ते सहस्रकलशैरभिषिच्य सुरेश्वरम् ।
चक्राम्बुरुहकुण्डे तु मधुक्षीरादिभिः क्रमात् ॥ ७४० ॥
शान्त्यर्थं मधुना हुत्वा तत्संख्यं जपमाचरेत् ।
प्रतिष्ठाकर्मकालादावाचार्ययजमानयोः ॥ ७४१ ॥
ऋत्विगाचार्ययोर्वापि सञ्जाते कलहे द्विजाः ।
कर्म निष्फलतां याति शान्तिहोमं समाचरेत् ॥ ७४२ ॥
नमस्कृत्याभ्यर्च्य गुरुं क्षम्यतामिति चोच्चरेत् ।
दोषाणामेवमादीनां सम्भवेऽपि मुनीश्वराः ॥ ७४३ ॥
तत्तच्छान्तिं प्रकुर्वीत शान्तिहोमजपादिभिः ।

**[ सम्प्रोक्षणादिविषयकः प्रश्नः ]**

मुनयः –
प्रायश्चित्तान्यशेषाणि श्रुतानि मुनिपुङ्गवाः ॥ ७४४ ॥
तत्र तत्र त्वया प्रोक्तं कर्म संप्रोक्षणाभिधम् ।
ग्रामशान्तिविधिश्चापि शान्तिहोमश्च भूयशः ॥ ७४५ ॥
तद्विधानादिकं सर्वं ज्ञातुमिच्छामहे मुने ।

**[ सम्प्रोक्षणविधिः ]**

नारदः –
सम्प्रोक्षणविधानादीन् वक्ष्यामि मुनिसत्तमाः ॥ ७४६ ॥
शृणुध्वमधुना सर्वे सावधानेन चेतसा ।
बिम्बपीठविमानानां भग्नाङ्गे तु समाहिते ॥ ७४७ ॥

given up. O brahmins! and that shall be made again out of stone as stated (in the *śāstra*). The idol which is made is not quickly placed in one's own house, (temple or shrine) as it would cause undesirable results to the king, kingdom and to him who does this. That (idol) will surely become demonaic after twenty-one days. *Mahābhiṣeka* and others are to be done and installed or it may be abandoned. In *jalādhivāsa* bath, *nayanonmilana*, bed, altar in acts like *mantranyāsa*, worship of the pitcher and *maṇḍalahoma* in the two pitchers at the arches and entrances, *homa*, consecration for the pedestal etc. are not done or done in a different way, then *śāntihoma* shall be done with one thousand offerings. *Japa* of *mūlamantra* is to be done for 10000 times and one hundred Brahmins are to be fed. If the idol is installed in the wrong place with the supporting slab at the feet, then it must be taken out at once and shall be installed in its place. Bath of the *uttama* kind shall be given and *śāntihoma* shall be done. When an idol is not installed at this *muhūrta*, it shall not be taken out. When bath and *homa* are done as before, there will be *śānti*. When the priest who is commissioned as the chief for installation falls sick, or dies or he who gives instructions for doing the acts, takes to the work of installation, while the deeds go on, the son of that priest shall do the remaining part of installation. At the end, bath shall be given to the Lord of gods with 1000 pitchers. Then offerings shall be made in the *cakrābja-kuṇḍa*[142] with honey, milk etc. and honey for *śānti*. *Japa* shall be made to that number. O brahmins! if there were to rise conflict at the time of beginning the work of installation is taken up between the priest and patron, or officiating priest and priest, the work bears no fruit. *Śāntihoma* is then to be done. The priest shall say 'Forgive' bowing to the guru and worshipping him, O lordly sages! even when defects of this kind occur, *śānti* shall be done with *śāntihoma*, *japa* etc.

*(Question about consecration etc.)*

744b-746a. *Sages:* O eminent sages! all the expiations were heard by you. The work called *samprokṣaṇa* was told in various contexts. Method of doing *śānti* for the village, mostly *śāntihoma*, O sage! we wish to know all that method of doing them.

*(Method of doing samprokṣana)*

746b-791. *Nārada:* O good sages! I shall tell the method of doing *samprokṣaṇa*. Listen now, all of you with an attentive mind. When the idol,

142. *Cakrābjakuṇḍa*: see under 45.

प्रतिमापीठयोरष्टबन्धने तु पुनःकृते ।
आशौचवद्भिर्मनुजैर्महापातकभिर्नरैः ॥ ७४८ ॥
चण्डालोदक्यादिभिश्च म्लेच्छैर्वा फुल्कसादिभिः ।
देवबिम्बे तु संस्पृष्टे चण्डालश्वपचादिभिः ॥ ७४९ ॥
निरन्तरं त्वेकमासमालये समधिष्ठिते ।
चण्डालश्वपचादीनां प्रमादाद्भगवद्गृहे ॥ ७५० ॥
कर्मण्यधिकृतौ तैस्तु सहवासेऽपि च द्विजाः ।
बिम्बे प्रासादभागे वा शवैस्स्पृष्टे द्विजोत्तमाः ॥ ७५१ ॥
बिम्बे वल्मीकशिथिलीसरघाणां समुद्भवे ।
बिम्बेत्वशनिसंस्पृष्टे प्रासादे वा मुनीश्वराः ॥ ७५२ ॥
बिम्बस्य हसने चैव चलने रोदने तथा ।
पतने भ्रमणे चैव स्वेदरक्तादिसम्भवे ॥ ७५३ ॥
कम्पने च तथा विप्राः रक्तवर्षादिसम्भवे ।
आराधने च विच्छिन्ने मासादूर्ध्वं मुनीश्वराः ॥ ७५४ ॥
संहितासङ्करे चैव तथा सिद्धान्तसङ्करे ।
भूगुप्ते चोद्धृते बिम्बे मासादूर्ध्वं द्विजोत्तमाः ॥ ७५५ ॥

सम्प्रोक्षणग्रामशान्तिशान्तिहोमविधानान्याह — **यावदध्यायपरिसमाप्तिः ।**

सम्प्रोक्षणं प्रकुर्वीत तत्तद्दोषप्रशान्तये ।
दोषैरुपहतं ज्ञात्वा प्रासादप्रतिमादिकम् ॥ ७५६ ॥
असम्प्रोक्ष्यार्चनं कुर्वन् राजानं राष्ट्रमञ्जसा ।
देवतायतनं ग्रामं नाशयेन्नात्र संशयः ॥ ७५७ ॥
तस्मात्संप्रोक्षणं कार्यं प्रासादप्रतिमादिषु ।
पुरा सम्प्रोक्षणदिनं राजराष्ट्राभिवृद्धिदम् ॥ ७५८ ॥
निश्चयीकृत्य कालज्ञैः पुरस्तादुक्तवासरे ।
अङ्कुरानर्प्य विधिवत्पश्चात्संशोधिके गृहे ॥ ७५९ ॥

pedestal and *vimāna* have their parts damaged and are united (set right) and when *aṣṭabandhana* is done again to the idol and pedestal, if the idol of god is touched by men who have pollution, men who have done *mahāpātakas*, Caṇḍāla, woman in their courses, Mlecchas and Pulkasas and Caṇḍālas, Śvapacas touch the idol of God, occupy continuously for a month, when *Caṇḍālas* and *Śvapacas* are entrusted with work in the temple of god due to carelessness, O brahmins! if they live together, O best among brahmins! when the idol or a portion of the temple is in contact with a corpse, if ant-hill, *śithilī* and bees appear on the idol, if the idol is affected by thunder or temple (is like that), O lordly sages! if the idol laughs, moves, cries, falls down, roams about; sweat, blood, and others appear there, O brahmins! if it (idol) trembles when there is shower of blood, if worship is disrupted for more than a month, O lordly sages! if there is commingling of *saṁhitās* (texts on the Āgama), likewise commingling of *siddhāntas* when the idol which is concealed within the ground and later brought out after a month; O best among the brahmins! (in these cases), consecration is to be done to control that effect. Knowing the temple, idol etc. as affected by defects, if worship is done without consecration, then this (worship) would destroy quickly the king, kingdom, temple and village. There is no doubt in this. Therefore consecration shall be done to the temple, idol etc. The day of consecration shall be determined before hand, which would offer prosperity for the king and kingdom. This shall be done by the astrologers in advance regarding the day, germination shall be done duly on the day noted. Then the temple shall be cleaned and is to be sprinkled throughout by water mixed up with cow-

सर्वत्र गोमयाम्भोभिः पुण्याहोक्तिपुरस्सरम् ।
सम्प्रोक्ष्य पञ्चभिर्गव्यैः कुशोदकसमन्वितैः ॥ ७६० ॥
मूलबेरादिबिम्बानां षड्भिस्सिद्धार्थकादिभिः ।
पवित्रावर्तितैरद्भिर्बहुशः क्षालने कृते ॥ ७६१ ॥
प्रधानदिनपूर्वस्यां रात्रौ यागादिमण्डपे ।
तोरणद्वारकलशै[४७]वितानध्वजशोभिते ॥ ७६२ ॥
दीक्षाधिवासवत्कृत्वा कुम्भे वै मण्डपस्थले ।
पूजनं विभवेनैव जपान्तं मूलमन्दिरे ॥ ७६३ ॥
क्षीराद्यैः पञ्चविंशद्भिः स्नापयेद्ध्रुवकौतुकम् ।
लेपभित्तिपटस्थस्य पुरस्ताद्भद्रविष्टरे ॥ ७६४ ॥
कर्मार्चामथवा कूर्चदर्पणे प्रतिबिम्बितम् ।
संस्नाप्य विधिवत्कुम्भैः स्थापितैरग्रमण्डपे ॥ ७६५ ॥
उत्सवार्चादिबिम्बानामङ्गानामाश्रयात्मनाम् ।
पूजनं स्नपनं कार्यं पाश्चात्ये यागमण्डपे ॥ ७६६ ॥
तत्रस्थे हवनं कुण्डे शङ्खचक्रादिलक्षणे ।
मधुक्षीरादिभिः कार्यं सहस्रशतसंख्यया ॥ ७६७ ॥
कर्मबिम्बं विनान्येषां बिम्बानामङ्गरूपिणाम् ।
दक्षिणे मण्डपस्याथ शयने कल्पयेन्महत् ॥ ७६८ ॥
तिलतण्डुलशालीनां भारैर्वस्त्रादिभिः सह ।
तदूर्ध्वे शाययेदर्चां विधिवद्बद्धकौतुकम् ॥ ७६९ ॥
सम्पूज्य कंबलाद्यैश्च छादयेत्तां सितादिभिः ।
वर्णकैर्मण्डलं कुर्याच्चक्रांबुरुहभूषितम् ॥ ७७० ॥
यावत्प्रभातसमयं बिम्बस्थस्य समीपतः ।
देशिको मूलमन्त्रस्य जपेनैव नयेन्निशाम् ॥ ७७१ ॥
प्रभातायां तु शर्वर्यां कृतसन्ध्याविधिर्गुरुः ।
चतुःस्थानार्चनं कृत्वा पूर्ववत्स्नपनान्वितम् ॥ ७७२ ॥

४७. कलशे - A

dung together with the water in which *darbhas* are kept reciting *puṇyāha*. When the *mūla* idol and other idols are to be washed with six white mustards with water stirred with *pavitras*; when the pavilion for worship etc. are beautified with arches, pitchers at the entrance, canopy and flag during the night prior to the chief day and when two pitchers are to be placed in the pavilion as in the *adhivāsa* of *dīkṣā*, worship shall be done in a dignified manner upto *japa*. The *mūla* idol shall be given bath in the sanctum sanctorum with twenty-five (pitchers) containing milk and others. Bath is to be given to the *karma* idol (placed) on the auspicious seat in front of God painted on the wall or picture or that which is reflected in the mirror of *kūrca*, with pitchers placed in the front pavilion. Worship and bath are to be done in the pavilion of worship in the west, for the *utsava* and other idols and those which form part of them. *Homa* is to be done in the fire-pit there having the marks of conch, discus etc., with honey, milk and others thousand hundred times. For all other idols which form part of them except the *karma* idol, a big bed shall be arranged to the south of the pavilion. The idol, which has the *kautuka* string tied duly, shall be made to tie on the *bhāras* of rice, sesamum and fine rice together with the clothes. After worshipping it, it shall be covered with woollen clothing. *Maṇḍala* shall be drawn with white and

पूर्णाहुत्यादिकं सर्वं विधाय तु यथाविधि ।
कुण्डस्थं मण्डलस्थञ्च देवं हृदि विसृज्य च ॥ ७७३ ॥
उद्वास्य द्वारदेवांश्च बलिदानपुरस्सरम् ।
मुहूर्ते शोभने प्राप्ते नववस्त्रपरिष्कृतम् ॥ ७७४ ॥
सोत्तरीयोपवीतं च कृतकौतुकबन्धनम् ।
समस्ततत्त्वविन्यस्तमभ्यर्च्यार्घ्यादिभिः क्रमात् ॥ ७७५ ॥
तासु स्वहृदयाम्भोजात्पुष्पाञ्जलिपुरस्सरम् ।
अग्राह्यमपरिच्छेद्यममूर्तममलं महत् ॥ ७७६ ॥
नित्यशुद्धमनौपम्यं सुसूक्ष्मचलं स्फुटम् ।
सच्चिद्रूपं त्वसामान्यं भास्वरं सुदृढं महत् ॥ ७७७ ॥
तेजस्तु संक्रमय्याथ दण्डवत्प्रणिपत्य तु ।
विनिवेद्य विभोः सर्वं कृतं कर्म द्विजोत्तमाः ॥ ७७८ ॥
उत्थाप्योत्सवबिम्बादीन् पूर्ववन्मङ्गलैः सह ।
महाकुम्भं च पुरतो वाहयन् मूर्तिपादिभिः ॥ ७७९ ॥
करकास्त्रं समादाय त्वाचार्यः पुरतो व्रजेत् ।
शलाकामात्रयाऽच्छिन्नधारया सेचयन् भुवम् ॥ ७८० ॥
प्रादक्षिण्येन धामान्तः प्रवेश्य मुनिपुङ्गवाः ।
महोत्सवोक्तमार्गेण कुम्भप्रोक्षणमाचरेत् ॥ ७८१ ॥
द्वारावरणदेवांश्च आलयाश्रयवर्तिनः ।
खगेशविष्वक्सेनादीन् परिवारांश्च सर्वशः ॥ ७८२ ॥
कुम्भावशिष्टतोयेन प्रोक्षयेत्सर्वतः क्रमात् ।
अवशिष्टं कुम्भतोयं बलिपीठेऽभिषेचयेत् ॥ ७८३ ॥
एवं सम्प्रोक्ष्य विधिवत्प्रासादान्तः प्रविश्य च ।
करस्थं कौतुकं चाथ हृदयेन विसृज्य तु ॥ ७८४ ॥
गोभूहेमादिकं दत्वा सर्वदोषप्रशान्तये ।
देवमर्घ्यादिनाभ्यर्च्य हविरन्तं विशेषतः ॥ ७८५ ॥
ब्राह्मणान् भोजयेत्पश्चात्सहस्रं शतमेव वा ।
सद्यो वा सकलं त्वेवं कुर्यात्सम्प्रोक्षणं विभोः ॥ ७८६ ॥

other colours (colouring materials) decorated with discus, and lotus. The priest shall spend the night doing only *japa* of *mūlamantra* remaining near God who is in the idol, till dawn. When the dawn comes, the priest shall do *sandhyā*, worship in the four places, make *pūrṇāhuti* and all others with *snapana* as before and draw God who is in the fire-pit and *maṇḍala* into his own heart. He shall send away the gods at the entrance, after giving them *bali*. When the auspicious *muhūrta* arrives, he shall worship God with *arghya* etc., who is adorned with new clothes, with the upper cloth and sacred thread, who has the *kautuka* tied and in whom all the *tattvas* have their *nyāsa* done. He shall transfer then the lustre which could not be apprehended which is limitless, non-corporeal, faultless, huge, ever pure, incomparable, very subtle, motionless, vivid, having the form of existence and sentience, not in common with others, brilliant, very firm and great from his lotus-like heart after offering palmfuls of flowers. Then he shall bow before it like a stick. He shall offer all *karmans* which were done, O best brahmins! lifting up the *utsava* idol and others with *maṅgalas* as before. Making the assistants carry the huge pitcher in the front take the *astra* which is in the small vessel, the priest shall go in advance. He shall sprinkle the ground with uninterrupted flow (of water) to the size of the needle, shall then enter into the temple in a circumambulatory way. O best among the sages! he shall sprinkle the water in the pitcher in the manner stated for the *mahotsava* the gods at the entrance and enclosures, who are within the temple (like) Garuḍa, Viṣvaksena and all retinue shall be sprinkled in due order with water that remains in the pitcher all over there over *Bali* pedestal, shall be given ablution with the water remaining in the pitcher. Having consecrated thus, he (priest) shall enter the temple, shall remove the thread (*kautukas*) in his hand through *hṛdayamantra*. He shall give cows, land, gold, etc. for controlling all the defects. He shall worship God with *arghya* etc. at first and ending with the offering of *havis* especially. Later, he could feed Brahmins 1000 or 100 or do all this at once all this consecration to the Lord, with the shoots of flowers to control the various defects. There is no lunar phase (*tithi*), or constella-

पुष्पाङ्कुरपुरस्कन्तु तत्तद्दोषप्रशान्तये ।
न तिथिर्न च नक्षत्रं कालवेला न विद्यते ॥ ७८७ ॥
सद्यः सम्प्रोक्षणं विप्राः निशि वा दिवसेऽपि वा ।
प्रायश्चित्तविलम्बे तु कुर्यात्कालनिरीक्षणम् ॥ ७८८ ॥
इति सम्प्रोक्षणं प्रोक्तं सर्वं चापि द्विजोत्तमाः ।
प्रायश्चित्तं तु वै कुर्यात्सञ्जाते तन्निमित्तके ॥ ७८९ ॥
तत्तदैवाथ कर्मान्ते त्रिदिनाभ्यन्तरेऽपि वा ।
तद्गुरुत्वानुगुण्येन पञ्चसप्तदिनान्तरे ॥ ७९० ॥
तदारम्भसमाप्तिर्वा ह्यन्यथा द्विगुणं चरेत् ।
प्रायश्चित्तं तु सर्वत्र स्वयंव्यक्तादिके स्थले ॥ ७९१ ॥

**[ ग्रामशान्तिविधिः ]**

अथातः सम्प्रवक्ष्यामि ग्रामशान्तिविधिं द्विजाः ।
राज्यक्षोभावसाने च शून्ये ग्रामे च हेतुना ॥ ७९२ ॥
ग्रामे च वह्निना दग्धे वात्यासारादिदूषिते ।
पुनः समाहिते रक्तमधुवर्षादिसम्भवे ॥ ७९३ ॥
ग्रामे बहुब्रह्मवधे तथा गोवधसम्भवे ।
चण्डालशबराद्यैस्तु ग्रामे बहुदिनोषिते ॥ ७९४ ॥
महामार्यादिरोगेण संघातमरणादिके ।
ग्रामशान्तिं प्रकुर्वीत सर्वदोषप्रशान्तये ॥ ७९५ ॥
तद्ग्रामे मुनिशार्दूलाः सर्वत्रैकत्र वा क्षितिम् ।
खात्वा मृदं समुद्धृत्य बहिःप्रक्षिप्य शुद्धया ॥ ७९६ ॥
सम्पूर्य च समीकृत्य कुशाद्भिःपरिमृज्य च ।
पर्यग्निकरणं विप्रैः कारयित्वा समन्ततः ॥ ७९७ ॥
संसिच्य गोमयाम्भोभिः पुण्याहोद्घोषपूर्वकम् ।
पञ्चगव्येन चाभ्युक्ष्य गोगणं तत्र वासयेत् ॥ ७९८ ॥
वाचयित्वा महाशान्तिं ब्राह्मणैर्वेदपारगैः ।
भोजयित्वा द्विजांस्तत्र तेभ्यो दद्यात्तु दक्षिणाम् ॥ ७९९ ॥

tion or time (for this). O brahmins! consecration shall be done at once during the night or day. One shall look at (the right) time when there is delay in doing expiation. Thus *samprokṣaṇa* is stated fully. O best brahmins! expiation shall be done when the condition arises (relating to *samprokṣaṇa*) for it. That shall be done then itself, or at the end of that work or within three days or within five or seven days in accordance with its importance. Its commencement or conclusion of it shall be done, otherwise, double quantity. Expiation is everywhere in a holy place, self manifest etc.

*(Method of doing śānti for the village)*

792-843a. O brahmins! then I shall tell the way of doing *śānti* to the village. When the disturbance in the kingdom is over, when the village is desolate for that reason, when the village is burnt by fire and defiled by storm, dusentary and others, when it is adapted to normalcy, when rains of blood and honey occur, when (it, the village) is settled well when the village has many Brahmins killed, likewise, when cows are killed, when Caṇḍālas, Śabaras etc. live in the village for many days, when death occur (for people in groups) on account of the disease like *Mahāmāri*,[143] *śānti* is to be done to the village to control all defects. O best among sages! the ground in that

कृत्वैवं स्थलसंशुद्धिं शान्तिं कुर्यादनुक्रमात् ।
देवगेहपुरोभागे बहिर्द्वारस्य सन्निधौ ॥ ८०० ॥
मण्डपं कारयेत्पूर्वं चतुर्द्वारादिसंयुतम् ।
तन्मध्ये वेदिकां कुर्यादूर्ध्वकुण्डसमन्विताम् ॥ ८०१ ॥
परितः कल्पयेत्कुण्डानष्टौ वा चतुरोपि वा ।
मध्यकुण्डेऽपि वा सर्वं होमं कुर्याद्द्विजोत्तमाः ॥ ८०२ ॥
सर्वांश्च यागसम्भारान् सम्भृत्य सुसमाहितः ।
निशामुखे प्रवृत्ते तु कृतस्नानः कृताह्निकः ॥ ८०३ ॥
देवदेवं समासाद्य ऋत्विग्भिः सह देशिकः ।
देवदेवं समभ्यर्च्य तदनुज्ञापुरस्सरम् ॥ ८०४ ॥
सर्वैः परिजनैः सार्धं यागगेहं प्रविश्य तु ।
द्वारकुम्भादिकांस्तत्र परिकल्प्य यथाविधि ॥ ८०५ ॥
वेदिकोर्ध्वे तु कुण्डस्य दक्षिणे करकान्वितम् ।
महाकुम्भं च विन्यस्य वामे शान्तिघटं न्यसेत् ॥ ८०६ ॥
करशुद्ध्यादिकं सर्वं कृत्वा ह्यागपश्चिमम् ।
पुण्याहं वाचयित्वा तु सम्भारान् प्रोक्ष्य कृत्स्नशः ॥ ८०७ ॥
द्वारार्चनपुरस्कं तु महाकुम्भे यथाविधि ।
अभ्यर्च्य देवमर्घ्याद्यैर्हविरन्तैस्तथास्त्रपम् ॥ ८०८ ॥
परितो वासुदेवादीन् ततः शान्तिघटे द्विजाः ।
शान्तिं पुष्टिं च तुष्टिं च समभ्यर्च्य यथाविधि ॥ ८०९ ॥
वास्तुदेवगणांश्चापि तत्रैव परिपूयेत् ।
तदष्टदिक्षु कुम्भेषु कुमुदादीन् समर्चयेत् ॥ ८१० ॥
अथोर्ध्वकुण्डे विधिवत्प्रतिष्ठाप्य हुताशनम् ।
तत्र देवं तु सन्तर्प्य समिद्भिः सप्तभिः क्रमात् ॥ ८११ ॥
अष्टोत्तरसहस्राख्यसंख्यया सघृतैस्तिलैः ।
तर्पयित्वा तु शान्त्यर्थमुद्धृत्याग्निगणं ततः ॥ ८१२ ॥
दिक्कुण्डेषु विनिक्षिप्य विदिक्कुण्डेषु च क्रमात् ।
प्रागादिदिक्षु चतुरो ऋत्विजः सन्निवेश्य तु ॥ ८१३ ॥

village or everywhere or in one place is to be dug, mud is to be taken out and thrown outside. It must be filled with pure mud and shall be levelled up and cleaned with water in which *darbhas* are kept. The fire is to be taken round and all sides by the Brahmins. It shall be sprinkled with water mixed up cow-dung, after *Puṇyāha* is recited. Sprinkling it with *pañcagavya*, the herd of cows shall be allowed to dwell there. *Mahāśānti*[144] is to be recited by Brahmins deeply learned in the Vedas. The Brahmins are to be fed there and fees are to be paid to them. Having done thus, the spot shall be cleaned and *śānti* shall be done in due order. A pavilion shall at first be erected in the front portion of the temple near the outer entrance. It shall have four entrances. An altar may be built in its midst with raised fire-pits. Eight or four fire-pits shall be arranged on all sides, O best brahmins! all the *homas* could be done in the central fire-pits. Collecting all the materials for the sacrifice, he (priest) shall be self-composed and take bath at the night-fall[145] and attend to the daily routine. He (the priest) shall go to the temple along with the officiating priests. After worshipping God of gods, he shall take permission of God and enter into the hall of sacrifice with all attendants. He shall arrange and place the big pitcher with the small vessel high on the altar, to the right of the fire-pit and *śānti* pitcher to the left. After cleaning the hand at first, he shall do upto mental sacrifice, recite *puṇyāha* and sprinkle on the materials fully. He shall then worship, according to rule, in the big pitcher after worshipping the entrance, worship God beginning with *arghya* and others and ending with the offering, then the *astra devatā*, Vāsudeva and others all round, O brahmins! he shall duly worship Śānti, Puṣṭi and

144. *Mahāśanti.*
145. *Niśāmukha: (mukha* face or beginning); beginning of the night, nightfall.

वासुदेवादिभिर्मन्त्रैः समित्सप्तकपूर्वकम् ।
सहस्रसंख्यया देवान् तर्पयेत्सघृतैस्तिलैः ॥ ८१४ ॥
एवमप्ययोगेन वाय्वादीशावसानकम् ।
ऋग्वेदाद्यांश्च चतुरः सन्निवेश्य यथाक्रमम् ॥ ८१५ ॥
तैश्चापि वैष्णवैः सूक्तैः शान्तिसूक्तैश्च पावनैः ।
सहस्रसंख्यया साज्यतिलहोमं तु कारयेत् ॥ ८१६ ॥
शान्तिं पुष्टिं चु तुष्टिं च वास्तुदेवगणांस्तथा ।
कुमुदादिगणांश्चापि मध्यकुण्डे यथाक्रमम् ॥ ८१७ ॥
प्रत्येकमष्टाहुतिभिस्तर्पयेद्घृतधारया ।
ब्रह्मा मरीचिरत्रिश्च विवस्वान् पृथिवीश्वरः ॥ ८१८ ॥
चित्रश्चैवापवत्सश्च सन्धिता च सवित्रकः ।
रुद्रो रुद्रजयश्चैव इन्द्र इन्द्रजयस्तथा ॥ ८१९ ॥
ईशश्चैवाथ पर्जन्यो जयन्तश्च महेन्द्रकः ।
भानुः सत्यो भृगुश्चैव अन्तरिक्षश्च पूर्वकः ॥ ८२० ॥
अग्निः पूषा कृशो भानुर्गुहः क्षेत्राधिपस्तथा ।
गन्धर्वो भृङ्गराजश्च मृत्युश्चैव तथान्तकः ॥ ८२१ ॥
पितृदौवारिकश्चैव सुग्रीवः पुष्पदन्तकः ।
वरुणश्च भृशश्चापो यक्ष्मासमनोजवः ॥ ८२२ ॥
योगो नागश्च मृत्यन्तो भल्लाटः सोम एव च ।
अदितिर्वास्तुनाथश्च ग्रामवास्तुगणाः स्मृताः ॥ ८२३ ॥
एतांस्तु स्वस्वनाम्नैव स्वाहान्तेन हुनेत्क्रमात् ।
ग्रामाश्रितांस्तथादेवान् नगराश्रितदेवताः ॥ ८२४ ॥
भूपालाश्रितदेवांश्च चैत्यप्रासाददेवताः ।
उद्यानोपवनस्थांश्च पर्वतद्रुमसंस्थितान् ॥ ८२५ ॥
सर्वानभ्यागतान् देवान् तर्पयेद्घृतधारया ।
सम्पाताज्यं तु संगृह्य शान्तिकुम्भे तु सेचयेत् ॥ ८२६
कुम्भस्थं देवदेवं तु पुनरभ्यर्च्य देशिकः ।
गेहादिग्राममध्यान्तं बलिदानं समाचरेत् ॥ ८२७ ॥

Tuṣṭi[146] in the *śānti* pitcher and worship there itself the group deities of Vāstudeva,[147] Kumuda[148] and others shall be worshipped in the pitchers placed in the eight directions. Then fire shall be duly placed (ignited) in the fire-pit above and God shall be pleased there with seven *samits*[149] in due order. After pleasing him with 1008 (pitchers) ghee and sesamum, the group of fires shall be lifted up and be placed for *śānti* in the fire-pits kept in the directions and then in the fire-pits kept in the intermediate directions in due order. Placing the four officiating priests in the east and other directions, gods shall be pleased (by offering) with ghee and seasamum for 1008 times with the mantras of Vāsudeva[150] and others using the seven *samits*. Thus on the principle of merging the four Vedas, *Ṛg* etc., are to be placed in due order beginning with the north-west upto north-east. *Homa* with sesamum and ghee shall be done for 1008 times with those hymns pertaining to Viṣṇu and purifying *śānti* hymns.[151] Śānti, Puṣṭi, Tuṣṭi, groups of Vāstu deities and Kumuda etc. are to be pleased in their order in the middle fire-pit with eight offerings for each with the flow of ghee. Brahmā, Marīci, Vivasvān (sun), Lord of earth, Citra,[152] Āpavatsa,[153] Sandhitā,[154] Savitraka,[155] Rudra, Rudrajaya[156] Indra, Indrajaya,[157] Īśa, Parjanya, Jayanta,[158] Mahendraka,[159] Bhānu, Satya,[160] Bhṛgu, Antarikṣa, Pūrvaka,[161] Agni, Pūṣā,

146. Śānti, Puṣṭi, and Tuṣṭi personified powers.
147. *Vāstudevagaṇa:* The Pāñcarātra texts describe the regions of deities with all their paraphernalia. Vāstudeva is one such world where the followers of Vāsudeva dwell (cf. SKS. Indra. VII.68-84).
148. *Kumuda* and others, vide: SKS. Śiva. IV.
149. Seven *Samits:* see under 95, also cf. LT. XL.65-69.
150. Mantras of Vāsudeva: *oṃ haṃ vāsudevāya, oṃ saṃ saṅkarṣaṇāya, oṃ saṃ pradyumnāya, oṃ saṃ aniruddhāya* (vide SKS. Brahma XI.93).
151. *Śānti* hymns Śaṁ no mitraḥ Śaṁ varuṇaḥ etc.
152. Citra: name of a king in *Kauṣītakī Up. I; Kauṣītaki Brāhmaṇa* XXIII.5, different one.
153. Āpavatsa see Pād. S. Kriyā X.136b.
154. Sandhitā ibid.
155. Savitraka ibid.
156. Rudrajaya ibid. X.137a.
157. Indrajaya ibid.
158. Jayanta: Many persons have this name: son of Indra (Bhp. VI.18b); son of Dharma (VI.6-8).
159. Mahendraka: Pād. S. Kriyā. X.137b.
160. *Satya:* ibid. X. 138a - Purvaṭa for Pūrvaka
161. Pūrvaka ibid. X. 138a.

रात्रिशेषं समाप्याथ प्रभाते देशिकोत्तमः ।
नित्यकर्माणि निर्वर्त्य गत्वा वै यागमन्दिरम् ॥ ८२८ ॥
द्वारार्चनपुरस्कन्तु महाकुम्भादिषु स्थितान् ।
देवानर्घ्यादिभिर्भोगैर्हविरन्तं यजेत्क्रमात् ॥ ८२९ ॥
ततस्तु मूर्तिपैः सार्धं मध्यकुण्डादिषु क्रमात् ।
देवं सन्तर्प्य विधिना पूर्वोक्तेन मुनीश्वराः ॥ ८३० ॥
पूर्णाहुत्यादिकं सर्वं विधाय च यथाविधि ।
अग्निमध्यस्थितं देवं विसृज्य स्वहृदि क्रमात् ॥ ८३१ ॥
द्वारदेवान् विसृज्याथ बलिदानपुरस्सरम् ।
महाकुम्भादिकान् सर्वान् वाहयन्मूर्तिपादिभिः ॥ ८३२ ॥
पठद्भिः शान्तिसूक्तानि ब्राह्मणैः सह देशिकः ।
शंखादिमङ्गलरवैर्घण्टारवसमन्वितैः ॥ ८३३ ॥
देवगेहं समासाद्य देवमर्घ्यादिभिर्यजेत् ।
पुंसूक्तेन प्रोक्षयेत्तं महाकुम्भस्थतोयतः ॥ ८३४ ॥
प्रासादद्वारमारभ्य बलिपीठान्तिमं क्रमात् ।
कुम्भावशिष्टतोयेन प्रोक्षयेत्पूर्ववद्द्विजाः ॥ ८३५ ॥
शान्तिकुम्भजलेनाथ शान्तिसूक्तैः समन्ततः ।
ग्रामं संप्रोक्षयेद्विप्राः सर्वदोषप्रशान्तये ॥ ८३६ ॥
ततो गेहं समासाद्य सम्पूज्य पुरुषोत्तमम् ।
महाहविर्निवेद्याथ होमान्तं सर्वमाचरेत् ॥ ८३७ ॥
ततस्तु बलिबिम्बं तु यानमारोप्य देशिकः ।
नित्योत्सवविधानेन यात्रोपकरणैः सह ॥ ८३८ ॥
द्वारावरणदेवानां बलिं दत्त्वा विशेषतः ।
कुमुदादिबलिं दद्याद्ग्रामेऽपि च यथाविधि ॥ ८३९ ॥
बलिबिम्बं ततोऽभ्यर्च्य स्वस्थाने सन्निवेश्य तु ।
मूलबिम्बं समभ्यर्च्य प्रणिपत्य क्षमापयेत् ॥ ८४० ॥
गोभूहेमादिकं दद्यात्तत्काले सर्वशान्तये ।
आचार्यं ऋत्विगादींश्च दक्षिणाभिः प्रतोषयेत् ॥ ८४१ ॥

Kṛśa,[162] Bhānu, Guha, Kṣetrādhipati, Gandharva, Bhṛṅgarāja,[163] Antaka,[164] Mṛtyu, Pitṛdauvārika,[165] Sugrīva,[166] Puṣpadantaka,[167] Varuṇa, Bhṛśa,[168] Cāpa,[169] Yakṣa,[170] Māsa,[171] Manojava,[172] Yoga,[173] Nāga,[174] Mṛtyanta,[175] Bhallāṭa,[176] Soma,[177] Aditi, Vāstunātha[178] are considered to the group of *vāstu* deities in the village. *Homa* is to be done to them in this order with their name and ending with *svāhā*. All gods who are in villages, who are in towns, who are looked after by kings, who are in *caityaprāsāda*,[179] who are in parks and groves staying in the hills and trees, there, and all others who arrive there are to be pleased with a flow of ghee. Collecting the ghee of *sampāta*,[180] the *śāntikumbha* is to be sprinkled with it. The priest shall again worship the God of gods who is in the pitcher. He shall offer *bali* from the temple upto the middle of the village. The best priest shall spend the remaining part of the night and complete, early in the morning, the obligatory work and go to the hall of sacrifice. He shall perform at first the worship at the entrance and worship the gods who are in the big pitchers etc. with services beginning with *arghya* and ending with offering of *havis* in their order. Then he shall please god, along with the assistants, who are the middle fire-pit etc. in due order according to the rule stated before, O lordly sages! doing all the acts ending

162. Kṛśa: ibid X.138b.
163. Bhṛṅgarāja: ibid. 139a.
164. Antaka: ibid. 138b.
165. Pitṛdauvārika: ibid. 139b.
166. Sugrīva: ibid.
167. Puṣpadantaka: ibid.
168. Bhṛśa: ibid. 140a.
169. Cāpa: ibid.
170. Yakṣa: semi-divine being, attendant on Kubera
171. Māsa.
172. Manojava: Pād. S. Kriyā X.140a.
173. Yoga: son of Dharma and Kriyā.
174. Nāga: Name of a *Sādhya*; Nātha in Pād. S. 140b.
175. Mṛtyanta: ibid.
176. Bhallāṭa: ibid.
177. Soma: ibid.
178. Vāstunātha: ibid.
179. Caityaprāsāda: *Caitya* worshipped as temple.
180. Sampātājya. ghee used in the Sampātahoma.

ब्राह्मणान् भोजयेत्पश्चात्सहस्रं शतमेव वा ।
तेभ्यश्च दक्षिणां दद्याद्राजराष्ट्रसुखावहः ॥ ८४२ ॥
ग्रामशान्तिविधिस्त्वेष कथितो मुनिपुङ्गवाः ।

**[ शान्तिहोमविधिः ]**

अथातः संप्रवक्ष्यामि शान्तिहोमविधिक्रमम् ॥ ८४३ ॥
सर्वदोषप्रशमनं सर्वच्छिद्रप्रपूरणम् ।
सर्वैश्वर्यप्रदं नृणां सर्वारिष्टविनाशनम् ॥ ८४४ ॥
कर्तुःकारयितुश्चैव प्रजानां वाञ्छितप्रदम् ।
अतिवृष्टौ अनावृष्टौ दुर्भिक्षे रोगसम्भवे ॥ ८४५ ॥
दुस्स्वप्नादौ दुर्निमित्ते महोत्पातेषु सत्सु च ।
आराधनाङ्गवैकल्ये गलिते चोत्सवाङ्गके ॥ ८४६ ॥
प्रतिष्ठास्नपनादीनामङ्गवैकल्यसम्भवे ।
बिम्बोपकरणादीनामस्पृश्यस्पर्शनादिके ॥ ८४७ ॥
पूर्वोक्तेषु निमित्तेषु सर्वेषु मुनिपुङ्गवाः ।
शान्तिहोमं प्रकुर्वीत तत्तद्दोषप्रशान्तये ॥ ८४८ ॥
प्रासादस्याग्रतो वापि प्रथमावरणादिके ।
तदर्थं मण्डपं कुर्याच्चतुर्द्वारसमन्वितम् ॥ ८४९ ॥
यद्वा पूर्वं कृते विप्राः कुत्रचिन्मण्डपादिके ।
यागार्थमन्दिरे वापि पचनालय एव वा ॥ ८५० ॥
गोष्ठागारादिके वापि उद्यानोपवनादिषु ।
द्विहस्तमेकहस्तं वा वृत्तं वा चतुरश्रकम् ॥ ८५१ ॥
कुण्डं प्रकल्पयेद्यद्वा स्थण्डिले होममाचरेत् ।
कुण्डस्य दक्षिणे पार्श्वे धान्यपीठे सलक्षणम् ॥ ८५२ ॥
सोपकुम्भं सकरकं महाकुम्भन्तु विन्यसेत् ।
शान्तिकुम्भञ्च तत्पार्श्वे विन्यस्य तु सलक्षणम् ॥ ८५३ ॥
कृत्वा मानसयागान्तं करशुद्ध्यादिकं द्विजाः ।
पुण्याहं वाचयित्वाथ सम्भारान्प्रोक्ष्य कृत्स्नशः ॥ ८५४ ॥

with *pūrṇāhuti* according to rule, God who is in the midst of the fire is to be let into his heart. Leaving away the gods at the entrance, after offering *bali* to them all, the big pitchers are to be carried by the assistants. The priest shall go to God's place along with the Brahmins reciting *Śāntisūktas* with the auspicious sounds of conch and others together with the sound of the bell shall worship with *arghya* etc. He shall sprinkle Him with the water in the big pitcher reciting *Puruṣasūkta*, O brahmins! he shall sprinkle from the entrance to the temple, upto the *bali* pedestal in due order as before with the water that remains in the jar. O brahmins! the village shall be sprinkled on all sides with the water in the *śāntikumbha* reciting *śāntisūktas* for controlling all the defects. The (priest) shall then arrive at the (temple) and worship the Supreme Person. After offering huge *havis*. He shall do everything up to *homa*.[181] The priest shall place the *balibimba* on the vehicle, shall offer *bali* especially to the gods at the entrance and enclosures (taking) with the materials for marching, according to the process of daily festival. and then offer *bali* to Kumuda and others in the village. The *bali* idol shall then be worshipped and placed in its seat. *Mūla* idol shall then be worshipped, bowed to and be requested for pardon. Cows, land, gold etc. are to be given at that time for controlling everything. Ācārya, officiating priests and others shall be pleased with fees. Later, one thousand or one hundred Brahmins are to be fed, presents[182] are to be given to them. O best sages! this method of doing *śānti* to the village, which bring happiness to the king and kingdom, is stated.

*(Śāntihoma vidhi)*

843b-880. I shall now tell the process of doing *śāntihoma* which suppresses all the defects, fills up (completes) all weak points, offers all wealth to men, destroys all ill-lucks and offers the desired things to the agent, to him who arranges for it, and people. O eminent sages! *Śāntihoma* shall be done to control all defects, when there is excess of rain, drought, famine, rise of diseases, evil dreams, bad omens, and big portents, when there is deficiency in some parts of doing worship, a part of the festival is dropped (not done), lack of some parts in installation bath, and others and when the idol and the implements are touched by those who are unfit to be touched, when there

181. *Homāntaṃ nivedya*: the work of doing *homa* is to be offered to god who is the real agent of the deed and also the receiver of all the results.

182. *Dakṣiṇā* must mean here the presents.

अर्घ्यादीन् परिकल्प्याथ द्वारार्चनपुरस्सरम् ।
महाकुम्भे योगपीठं परिकल्प्य यथाविधि ॥ ८५५ ॥
तत्रावाह्य नृसिंहन्तु सर्वदोषप्रशान्तिदम् ।
सकलीकृत्य विधिवल्लयभोगादिकं क्रमात् ॥ ८५६ ॥
कृत्वासनादिभिर्भोगैर्हविरन्तं समर्चयेत् ।
सुदर्शनञ्च करके प्रागादिकलशेषु च ॥ ८५७ ॥
वासुदेवादिकां चेष्ट्वा प्रभवाप्यययोगतः ।
शान्तिं पुष्टिञ्च तुष्टिञ्च शान्तिकुम्भे समर्चयेत् ॥ ८५८ ॥
कुण्डं संस्कृत्य तत्राग्निं प्रतिष्ठाप्य यथाविधि ।
तत्रापि नृहरिं देवं समावाह्य यथाविधि ॥ ८५९ ॥
समिद्भिः सप्तभिश्चापि सन्तर्प्याथ स्वमन्त्रतः ।
विशेषेण हुनेद्दोषशान्त्यर्थं मुनिपुङ्गवाः ॥ ८६० ॥
ओं क्षों नमश्चेतिमन्त्रसंयुक्तेनादितो द्विजाः ।
ओं नमो भगवते नारसिंहायेत्यनेन तु ॥ ८६१ ॥
एतद्दोषं जहि जहि स्वाहेत्यन्तेन देशिकः ।
मध्वाज्यक्षीरसंमिश्रान् सफलांस्तु तिलान् द्विजाः ॥ ८६२ ॥
शतं सहस्रं साष्टं वा यथाशक्त्यथवा हुनेत् ।
पालाशं खादिरं चैव बिल्वमौदुम्बरं तथा ॥ ८६३ ॥
अश्वत्थप्लक्षन्यग्रोधमपामार्गमिति द्विजाः ।
समिधामष्टकं लिप्तं[४८] मधुक्षीरान्वितैर्घृतैः ॥ ८६४ ॥
अष्टाक्षरेण जुहुयात्पृथगष्टोत्तरं शतम् ।
द्वादशाक्षरमन्त्रेण केवलाज्यं हुनेत्तथा ॥ ८६५ ॥
षडक्षरेण मन्त्रेण तिलं साज्यं हुनेच्छतम् ।
बीजानि विष्णुगायत्र्या हुत्वा चाष्टोत्तरं शतम् ॥ ८६६ ॥
चरुं पुरुषसूक्तेन जुहुयाद्देशिकोत्तमः ।
कृत्वाथ स्विष्टकृद्धोमं प्रायश्चित्ताहुतीस्तथा ॥ ८६७ ॥
नारसिंहेन मन्त्रेण दद्यात्पूर्णाहुतिं ततः ।
सम्पाताज्यं समादाय सेचयेत्कुम्भमध्यतः ॥ ८६८ ॥

४८. क्लृप्तं - A

are occasions as stated above *śāntihoma* shall be done to control all defects. A pavilion shall be erected for that purpose in front of the temple, in the first and other enclosures; it must have four entrances, O brahmins! or, a firepit may be erected in some pavilion already built or a temple intended for sacrifice, or kitchen, or cowpen and others or parks and gardens. It may be of the dimensions of two or one *hastas,* circular or four cornered. Or, a fire-pit shall be arranged on the ground, *homa* could be done when the big pitcher having good features shall be placed with a subsidiary pitcher and a water vessel to the right of the fire-pit on the pedestal prepared out of grains. O brahmins! attending to the cleaning of the hand upto the mental worship, *puṇyāha* shall be recited. The materials shall be sprinkled fully, *arghya* etc. shall be got ready. After worshipping the entrance, the *yogapīṭha* shall be set on the big pitcher according to the rule. Nṛsiṃha, who controls all defects, is to be brought (invoked) there. Dividing according to rule, *laya, bhoga,* etc. are to be done in their order. He shall be worshipped with services like seat up to the offering of *havis.* Sudarśana is to be worshipped in the small water vessel, and Vāsudeva and other gods are to be invoked in the pitchers placed in the east and others through rise and merging. Śānti, Puṣṭi, and Tuṣṭi are to be worshipped in the *śānti* pitcher. Consecrating the fire-pit and igniting (installing) fire there according to rule, and even there Lord Nṛhari is to be duly invoked and shall be pleased with the seven *samits,* O best sages! specially *homa* shall be done with this (Nṛhari's) mantra for controlling the defects. O eminent sages! *'oṃ kṣoṃ namaḥ'* shall be at the beginning as constituting the mantra and *'oṃ namo bhagavate nārasiṃhāya'* (at the end) *'etaddoṣaṃ jahi jahi svāhā'.* The priest shall utter upto this and (of the mantra), O brahmins! *Homa* shall be done with honey, ghee and milk, fruits and seasamum all mixed up with each other for 108 or 1008 according to one's capacity. O brahmins! Palāśa, Khādira, Bilva, Audumbara, Aśvattha, Plakṣa, Nyagrodha, Apāmārga are the eight *samits.*[183] These are to be

183. Eight *samits*: Palāśa, Audumbara, Aśvattha (fig tree), Plakṣa (waves-leaf fig tree), Nyagrodha (banyan tree) Bilva, Khādira and Apāmārga.

पुनःकुम्भे स्थितं देवं समभ्यर्च्य यथाविधि ।
शान्तिकुम्भन्तु संस्पृष्ट्वा ब्राह्मणैः सह देशिकः ॥ ८६९ ॥
नारसिंहेन मन्त्रेण शान्तिसूक्तैश्च मन्त्रयेत् ।
ततश्च द्वारदेवेभ्यो बलिं दद्याद्यथाविधि ॥ ८७० ॥
एवं पूर्वदिने रात्रौ कृत्वा देशिकसत्तमः ।
परेद्युः प्रातरुत्थाय कृतस्नानः कृताह्निकः ॥ ८७१ ॥
इष्ट्वा कुम्भस्थितं देवं सन्तर्प्याग्नौ यथाविधि ।
द्रव्यैः पूर्वोदितैश्चापि अष्टाविंशतिसंख्यया ॥ ८७२ ॥
पूर्णाहुतिं च कृत्वाथ विसृज्याग्निस्थितं विभुम् ।
विसृज्य द्वारदेवांश्च बलिदानपुरस्सरम् ॥ ८७३ ॥
महाकुम्भं शान्तिकुम्भं वाहयन् ब्राह्मणैस्सह ।
वेदघोषैर्वाद्यघोषैर्घण्टारवसमन्वितैः ॥ ८७४ ॥
आसाद्य देवसदनं समभ्यर्च्य जगत्प्रभुम् ।
पुंसूक्तेन महाकुम्भतोयेन प्रोक्षयेद्विभुम् ॥ ८७५ ॥
शान्तिकुम्भजलेनाथ देवं वा मन्दिरादिकम् ।
सर्वोपकरणं वापि दूषितं दोषशान्तये ॥ ८७६ ॥
प्रोक्षयेच्छान्तिसूक्तेन दोषशान्तिर्भविष्यति ।
यजमानो गुरुं पश्चात्तोषयेद्दक्षिणादिभिः ॥ ८७७ ॥
सद्यःकालेऽपि वा ह्येवं तत्तद्दोषानुसारतः ।
शान्तिहोमं प्रकुर्वीत सर्वदोषप्रशान्तये ॥ ८७८ ॥
कुम्भार्चनं विना वापि केवलं होममाचरेत् ।
महोत्सवाद्युत्सवेषु प्रतिष्ठास्नपनादिके ॥ ८७९ ॥
तत्तत्कर्माङ्गभूतेऽग्नौ शान्तिहोमं समाचरेत् ।
इति सर्वं समाख्यातं किमन्यच्छ्रोतुमिच्छथ ॥ ८८० ॥

[॥ इति श्रीमौञ्ज्यायनकुलतिलकस्य भगवच्छास्त्रपारीणस्य यदुगिरीशचरणकमलार्चकस्य श्रीयोगानन्दभट्टाचार्यस्य तनयेन अळशिङ्गभट्टेन विरचितायां सात्वतार्थप्रकाशिकाख्यायामीश्वरतन्त्रव्याख्यायां एकोनविंशोऽध्यायः ॥]

॥ इति श्रीपाञ्चरात्रे ईश्वरसंहितायां प्रायश्चित्तविधिर्नाम एकोनविंशोऽध्यायः ॥

smeared with ghee along with honey, milk and *homa* is to be done with them reciting *aṣṭākṣara* 108 times separately for each. Ghee alone is to be used in *homa* reciting the twelve syllabled mantra; seasamum with ghee to be used for *homa* to be done one hundred times reciting the six syllabled mantras and the seeds to be offered uttering *Viṣṇugāyatrī* for 108 times. The best priest shall do *homa* with *caru*[184] uttering *Puruṣasūkta*. *Sviṣṭakṛdhoma* shall be done next and then expiatory offerings. *Pūrṇāhuti* is to be done with *Nārasiṃhamantra*. Taking the ghee used in *Sampātahoma*, it shall be sprinkled in the midst of the jats. Worshipping again the Lord who is in the pitcher according to the rule, the priest shall touch the *śānti* pitcher and utter along with Brahmins the *Nārasiṃhamantra* and *śāntisūktas*. Then he shall offer duly *bali* to the deities at the entrance. Thus the good priest shall do in the night of the previous day. Getting up early next morning, he shall take bath and attend to his routine. He shall worship God who is in the pitcher and pleasing Him in the fire, he shall do *pūrṇāhuti* for twenty-eight times with the materials. The lord who is in the fire shall be left off, as also gods at the entrances after offering *bali* to them. Carrying the big pitcher and *śāntikumbha*, he (priest) shall proceed to the temple along with the Brahmins, sounds of reciting the Vedas, the (pleasing) notes of musical instruments, together with the sound of the bell. He shall worship there the Lord of the worlds. He shall sprinkle the Lord with the water in the big pitcher uttering *Puruṣasūkta* or the Lord, temple, all implements which are defiled, with the water in the *śāntikumbha* for controlling the defects. sprinkling with the recitation of *Śāntisūkta* leads to the control of the defects. Later, the patron shall please the preceptor with fees (or gifts). If this is done at once, in accordance with the (nature of the) defect, *śāntihoma* shall be done for controlling all the defects. Here *homa* is to be done without the worship of the pitcher. *Śāntihoma* shall be done in *mahotsava* and other festivals, installation, bath etc. in the fire which forms part of the various acts. Thus all has been told. What else would you like to listen.

Thus the nineteenth chapter called *Prāyaścittavidhi* in the *Īśvarasaṁhitā* of *Śrī Pāñcarātra*.

184. *Caru*: rice boiled with ghee and milk used as oblation.

# विंशोऽध्यायः

## यादवाचलमाहात्म्यम्

**[ स्वयंव्यक्तादिविषयकः प्रश्नः ]**

मुनयः –
भगवन्मुनिशार्दूल सर्वशास्त्रविशारद ।
भवता तत्र तत्रेह स्वयंव्यक्तादिभेदतः ॥ १॥
विशेषः कीर्तितः पूर्वं जीर्णोद्धारादिकर्मसु ।
किं किं भुवि स्वयंव्यक्तं महत्वं तस्य कीदृशम् ॥ २ ॥
तत्सर्वं विस्तरेणैव प्रकाशय दयानिधे।

**[ स्वयंव्यक्तादिभेदाः ]**

नारदः –
स्वयंव्यक्तादिभेदञ्च तन्माहात्म्यञ्च कृत्स्नशः ।
प्रवक्ष्यामि शृणुध्वं तत्सावधानेन चेतसा ॥ ३ ॥
क्षेत्रेषु पुष्कराद्येषु वासुदेवो जगत्पतिः ।
स्वयं व्यक्तिं समभ्येत्य भक्तानां हितकाम्यया ॥ ४ ॥
स्थितस्सन्निहितो देवः स्वयंव्यक्तो मुनीश्वराः ।
क्षेत्रेषु केषुचिद्देवः स्थापितो देवतोत्तमैः ॥ ५ ॥
तथैव केषुचित्सिद्धैः केषुचिदृषिपुङ्गवैः[१] ।
गन्धर्वैश्चापि यक्षैश्च तथा विद्याधरोत्तमैः ॥ ६ ॥
असुरैःराक्षसैश्चैव मनुजेन्द्रैश्च केषुचित् ।
स्थापितो विधिवद्देवः सन्निधत्ते जगत्प्रभुः ॥ ७ ॥

अथ विंशोऽध्यायो व्याख्यास्यते।
इह मुनिभिः पृष्टो नारदः स्वयंव्यक्तादिभेदमाह—स्वयंव्यक्त इत्यादिभिः।

१. केषाञ्चिहषि - B, C

# CHAPTER XX

## *Yādavācalamāhātmyam*

*(Question regarding the self-manifested nature of temples)*

1-3a. Sages: Lord! best among sages! proficient in all *śāstras*! difference has been mentioned earlier by you in many contexts as based on the distinction (such as) self-manifested (nature) and others in the contexts of acts like renovation. Which are self-manifest in the world? What is the nature of their greatness? O storehouse of compassion! make all that clear in detail.

*(Difference as self-manifested and other forms)*

3b-9a. Nārada: I shall tell fully the distinction such as self-manifested and others and their greatness. Listen to it with an attentive mind, O lordly sages! Vāsudeva, the Lord of the worlds manifested Himself and is present in the holy places like Puṣkara[1] etc. assuming Himself specific appearance with a desire to do good to His devotees. The Lord has been installed in some holy places by the eminent (great) gods, in some places by the *siddhas*,[2] in some by the eminent sages, and in some (places) by *gandharvas*,[3] *yakṣas*, great *vidyādharas*,[4] demons, *rākṣasas*[5] and eminent men. God, the Lord of the

1. Puṣkara: Name of a celebrated holy place near Ajmer. There are shrines near and around this place. There is a tank hallowed in human memory by its sacredness. Thus the name Puṣkara applies mainly to this tank. For the presence of *arcā* from these, see below under 7.
2. *Siddha:* Sages who have achieved distinction by becoming sacred and possessing supernatural powers.
3. *Gandharvas*: A class of beings possessing mystical powers. They are of two kinds—*Manuṣya* and *Deva*; they are held to be celestial musicians.
4. *Vidyādharas*: A class of beings possessing magical powers. They dwell in Himalayas.
5. *Asuras* and *rākṣasa*: *Asuras* are the sons of Diti and Kaśyapa. They are demons, ever hostile to gods. This name has the negative augment, *a* + *sura* which means that *Asuras* are not gods. The *Rākṣasas* are also inimical to gods and they are imps, nocturnal demons, fiends disturbing sacrifices and they devour human beings.

एवं भगवदाकारैर्नानासंस्थानलक्षणैः ।
नानाविशेषरूपैश्च नानाकार्यवशेन तु ॥ ८ ॥
विश्वमापूरितं सर्वं सर्वानुग्रहकाम्यया ।

**[स्वयंव्यक्तादिस्थानमाहात्म्यातिशयः]**

भगवद्भक्तिनिरतैर्मनुजेन्द्रैः प्रतिष्ठितात् ॥ ९ ॥
माहात्म्यं स्याद्दश क्तमसुरैः स्थापिते विभौ ॥ १० ॥
सहस्रगुणितं प्रोक्तं विद्याधरकृते द्विजाः ।
ततो दशगुणं विप्राः माहात्म्यं यक्षकल्पिते ॥ ११ ॥
ततो दशगुणं प्रोक्तं गन्धर्वैश्च प्रतिष्ठिते ।
आर्षे कोटिगुणं प्रोक्तं सैद्धे दशगुणं ततः ॥ १२ ॥
कोटिकोटिगुणं दिव्ये स्वयंव्यक्ते मुनीश्वराः ।
माहात्म्यं स्यादसंख्यातमिति शास्त्रेषु निश्चितम् ॥ १३ ॥

**[स्वयंव्यक्तद्वैविध्यम्]**

तत्स्याद्द्वेधा स्वयंव्यक्तबिम्बं भगवतो विभोः ।
सालग्रामशिलारूपैरितरैस्तु शिलादिभिः ॥ १४ ॥
उभयत्र समानं स्याद्धरेः सान्निध्यमुत्तमम् ।
सालग्रामशिलाबिम्बे तत्तन्मूर्तिविनिर्णयम् ॥ १५ ॥
तत्तद्व्यवस्थितैश्चिह्नैः ज्ञात्वा कार्यं समर्चनम् ।
क्षेत्रेषु पुष्कराद्येषु स्वयमेव जगत्पतिः ॥ १६ ॥
अर्चारूपेणावतीर्य व्यक्तैश्चक्रादिलाञ्छनैः ।
समन्वितः सन्निधत्ते भक्तानां हितकाम्यया ॥ १७ ॥

तत्तन्माहात्म्यातिशयमाह— **भगवद्भक्तिनिरतैः** इत्यादिभिः ।
स्वयंव्यक्तद्वैविध्यमाह— **तत्स्यात्** इत्यादिभिः।

**[पुष्करादिपुण्यक्षेत्रस्थिताः देवाः]**

तत्तत्क्षेत्रस्थितान् देवान् प्रवक्ष्यामि मुनीश्वराः ।
यज्ज्ञात्वा मनुजो लोके सर्वपापैः प्रमुच्यते ॥ १८ ॥

worlds installed (thus) according to rule is present there the entire universe is filled with Bhagavān's forms, marked by various shapes, having various specific figures and according to varied purpose with a desire to do good to all.

*(Greatness of the glory of places like the self-manifested)*

9b-13. Greatness of the installation (of the temple) made by eminent *rākṣasas* will be ten times greater than that which is installed by eminent men who are deeply devoted to Bhagavān. That in the case of the Lord installed by *asuras* is said to be hundred times more than that (the previous one). O brahmins! that which is done by *vidyādharas* is said to be thousand times more than that (made by *asuras*). O brahmins! that (made) by the *(yakṣas)* ten times more than that (made by) the *vidyādharas*. That (which) is (done) by the *gandharvas* is to be thousand times more than that (by the *yakṣas*). That (done) by the sages is said to be greater (than the previous by one crore of times) and that (by) the *siddhas* ten times more (than that by sages). O lordly sages, it will be crore of crores in that (made by the divine beings). It is settled in the *śāstras* that glory (of that) in the case of the self-manifested one cannot be counted.

*(Two kinds of svayaṃvyakta)*

14-17. The self-manifested idol of the Lord is twofold: *sālagrāmaśilā*[6] form and forms made of stones. Hari's supreme presence is the same (equal) in both. The different figures of God are to be determined in the form of *Sālagrama* through the various marks restrictedly present (there). Worship is to be done knowing this. The Lord of the world has Himself descended with divinity in the holy places like Puṣkara in the form of idol having clear marks of discuss etc. He is present there to do good to His devotees.

*(Gods present in the holy places like Puṣkara)*

18-89a. O lordly sages! I shall tell the gods who are present in the various holy places, on knowing which, man is freed from all sins in the world. Lord Vāsudeva has taken to Puṣkara with the name Puṇḍarīkākṣa[7] and remains

6. *Salagrāmaśilā:* Stone called *sālagrāma*. They are stones having distinctive marks like discus, conch, club, and others. Some are called Nṛsiṃha, some as Sudarśana. The Varāha *sālagrama* is said to resemble the snout of Varāha, Matsya *mūrti* has got lines. Six *sālagrāmas* are recommended for worship in the house. For details see V. Varadachari: Āgamas and South Indian Vaiṣṇavism. pp. 427-428.

7. *Puṇḍarīkākṣa:* Having eyes resembling lotus. He stays in a temple as Puṣkara.

पुष्करं क्षेत्रमाश्रित्य पुण्डरीकाक्षसंज्ञया ।
वासुदेवस्तु भगवान्नित्यं सन्निहितास्स्थितः ॥ १९ ॥
एवं क्षेत्रवरे दिव्ये श्रीरङ्गे नैमिषाह्वये ।
क्षेत्रेष्वन्येषु च तथा वासुदेवादिसंज्ञया ॥ २० ॥
चतुर्मूर्तिस्थितो देवो लोकरक्षणहेतुना ।
केशवः केशिहा[२] लोके कुरुक्षेत्रादिषु स्थितः ॥ २१ ॥
नारायणो मुनिश्रेष्ठाः स्थितो नारायणाचले ।
माधवो वेङ्कटगिरौ गोविन्दः पुरुषोत्तमः ॥ २२ ॥
भूभागपदमाश्रित्य संस्थितो नागसाह्वये[a] ।
स्थाने वृन्दावनाख्येऽपि द्विधैव कमलोद्भव ॥ २३ ॥
विष्णुर्लोभापहे विप्र स्थितो विष्णुपदेऽपि च ।
मन्दराख्यं गिरिं चैव आसाद्य मधुसूदनः ॥ २४ ॥
भूतानामनुकम्पार्थमवतीर्य च संस्थितः ।
यामुनं जलमाश्रित्य देवदेवस्त्रिविक्रमः ॥ २५ ॥
स्थितः कमलसम्भूत तरणं सुगतिप्रदम् ।
मूर्त्यन्तरं वामनाख्यं सिंहाद्रौ[b] कमलोद्भव ॥ २६ ॥
स्वसत्त्वा[३]देत्य विश्रान्तं भविनां शोकशान्तये ।
नर्मदाख्यं हि चाक्रम्य जलं पापक्षयङ्करम् ॥ २७ ॥

पुष्करादिपुण्यक्षेत्रस्थितान् देवानाह— **तत्तत्क्षेत्रस्थितान् देवान्** इत्यारभ्य **अनुग्रहधियाऽब्जज** इत्यन्तम्।

श्रीधरस्संस्थितो देवः कौण्डलेऽपि श्रिया सह ।
हृषीकेशस्तु भगवान् संस्थितोऽप्यात्मना भुवि ॥ २८ ॥
धराधरे ध्वजाख्ये तु क्षेत्रे कुब्जाम्रकेऽब्जज।
पद्मनाभस्तु देवेशस्त्ववतीर्य च संस्थितः ॥ २९ ॥

२. केशिहा - B
a. नगसाह्वये Pauṣ-S. 36. 307
b. सह्याप्तौ Ibid. 311
३. सत्या - B, C

there for ever. The Lord is then present in the best holy and divine places in Sriranga and the one called Naimiṣa[8] and other holy places, with the name Vāsudeva, remains there with four forms[9] for protecting the world. Keśava,[10] who slayed Keśin[11] is in the holy places like Kurukṣetra.[12] O best sages! Nārāyaṇa stays at Nārāyaṇācala[13] at Veṅkaṭagiri[14] with the name Mādhava. The Supreme Lord is present with the name Govinda in the place called Nāga,[15] occupying a portion of the earth. O lotus-born! He is in two forms (ways) in the place called Vṛndāvana,[16] as Viṣṇu, O brahmins! there which removes greed and also in the sky and as Madhusūdana having reached the hill called Mandara[17] descending down to be compassionate with the living beings. Trivikrama,[18] Lord of Gods reaches the waters of Yamunā and remains, O lotus-born (and is there). O lorus-born! taking another form called Vāmana which is the bridge[19] (to cross over bondage) and which

8. Naimiṣāhvaya: *āhvaya* name; called Naimiṣa. The name occurs also as Naimiśa, also as Naimiṣāraṇya; a forest held as *kṣetra* of *tīrtha*, holy place. It is here that Sauti narrated the *Mahābhārata*. The army of the *asuras* was destroyed in a twinkling *(nimiṣa)* and hence the name. The forest itself is worshipped as God. It is worth noting that both in Puṣkara and Naimiṣa, the holy water is respected and God Vāsudeva is there.
9. Four forms: Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniruddha.
10. Keśava: Having much or handsome hair, name of Kṛṣṇa.
11. Keśihā: Slayer of a demon Keśin who was sent by Kaṃsa to kill Kṛṣṇa. Kṛṣṇa killed him who came in the form of a horse (Bhp. X.37-1-9, 15). Cf. V.P. 16, where sage Nārada praises Kṛṣṇa for having killed the demon, as a result of which he would be known as Keśava. Kleśahā: means destroying misery. The sense of Keśihā is conveyed by the name Keśava.
12. Kurukṣetra: the field of the Kurus; and extensive place to the west of Delhi where the war took place between the Pāṇḍavas and Kauravas.
13. Nārāyaṇācala: Identity is to be made, since it is also the name of part of Tirumalai hills in Andhra Pradesh.
14. Veṅkaṭagiri: the famous Tirumalai in the Andhra Pradesh.
15. *Nāgasāhvya:* Having the name Nāga (*āhvaya*=name). Identity is not known.
16. Vṛndāvana: Near Mathurā, a place where Kṛṣṇa spent his boyhood years with cowherds; the word *bṛnda* which is also spelt as *vṛnda* means group, flock, *vana* means a part (or forest) where groups of people and (cowherds) cows abounded. The lengthening of a *bṛnda* is inexplicable.
17. Mandara: Name of a mountain, which could not be identified beyond doubt.
18. Trivikrama: BhP. VIII.20.
19. *Taraṇa*: Boat, God is Himself the boat for people to cross over the world of bondage; vide *eṣa seturvidharaṇaḥ* (Bṛ. Up. IV. 4.22). The reading *nṛṇāṃ* is also apt.

दक्षिणां दिशमाश्रित्य समीपे जलधिक्षितौ ।
गिरौ रैवतके विप्र स्वसत्त्वादेत्य वर्तते ॥ ३० ॥
दामोदरस्तु भगवान् हितार्थं भावितात्मनाम् ।
एभिर्मूर्त्यन्तरैस्सार्धं मूर्तिभिर्विश्वमन्दिरम् ॥ ३१ ॥
समाक्रान्तं द्विजश्रेष्ठ अतोऽन्येषाञ्च संस्थितिम् ।
निबोधतु महाबुद्धे सावधानेन चेतसा ॥ ३२ ॥
सिद्धामरार्चितं[४] विद्धि श्वेतद्वीपे तु हंसराट् ।
मत्स्यात्मा भगवानप्सु अश्वात्मा बडवामुखे ॥ ३३ ॥
रसातले तु कूर्मात्मा विन्ध्यारण्ये तु पौष्कर ।
विज्ञातव्यो मृगेन्द्रात्मा पापहा सर्वदेहिनाम् ॥ ३४ ॥
सौकरीयेण रूपेण क्षेत्रे तत्संज्ञके तु वै ।
गाङ्गे शुभजले कूले सुरसिद्धनिषेविते ॥ ३५ ॥
हेमोत्तमाङ्गदृग्देवो हेमशैलमहान्तरे ।
नौबन्धनगिरावेवं मीनवक्त्रः स्थितः प्रभुः ॥ ३६ ॥
कृष्णाश्वेऽश्वशिरोदवे क्षितिक्षेत्रे क्षमार्चिते ।
लवणोदधिपर्यन्ते भूभागे सिद्धसेविते ॥ ३७ ॥
कूर्मवक्त्रश्च भगवान् संस्थितश्शङ्खचक्रधृक् ।
नृहरिः कृतशौचे तु उज्जयिन्यामपि द्विज[५] ॥ ३८ ॥
विशाखमूलसंज्ञे तु स्थाने त्वेवं स्थितस्त्रिधा ।
कोकामुखे वराहस्तु वाराहे तु नगोत्तमे ॥ ३९ ॥
मन्दमाले[६] विवैतस्ते कुलकुक्षौ हिमाचले ।
वामनः खर्वमूर्तिश्च वैश्वरूप्येण संस्थितः ॥ ४० ॥
मध्यदेशे तु गङ्गायाः कुरुक्षेत्रे तु पौष्कर ।
यामुनं कूलमाश्रित्य प्रादुर्भावान्तरं महत् ॥ ४१ ॥

४. राश्रितम् - A
५. द्विजाः - A
६. कन्द - B, D, कन्दमाले Pauṣ 36.324

offers a good goal, He is in Siṃhādri,[20] taking to that place through His strength and is having rest there for controlling the grief of those in bondage. Occupying the water of Narmadā,[21] which destroys the sins, He remains as Śrīdhara in Kauṇḍala[22] with Śrī. Lord Hṛṣīkeśa stays Himself on earth, O lotus-born, in the holy place hill called Dhvaja[23] where the mango trees are crooked. Padmanābha, the Lord of gods, has come down, O brahmin! and reaching the southern direction near the region at the sea. Lord Dāmodara, O brahmin, having gone to the hill Raivataka[24] with His own might and remains there for the well being of those devoted to Him. O best among brahmins! the temple namely universe[25] is occupied by these together with other forms. O wise man! understand with an attentive mind the stay of other forms of God. Know Haṃsarāṭ[26] to be (staying) in the Śvetadvīpa[27] worshipped by the *siddhas* and gods, the Lord with the Matsya form in the waters, with the form of horse in Baḍabāmukha,[28] with the form of tortoise in Rasātala;[29] O Brahma! with the form of lion must be under-

20. Siṃhādri: May be Siṃhādri in Andhra Pradesh near Visakhapatnam. Paus.S. reads Sahyādri XXXVI. 3.11a.
21. Narmadā: A river flowing in Madhya Pradesh and joining the Arabian sea. It is also named as Revā.
    Vide: रेवांद्रक्ष्यस्युपलविषमे विन्ध्यपादे विशीर्णां । *Meghadūta* I.19.
    Vide: रेवा तु नर्मदा सोमोद्भवा मेकलकन्यका । *Nāmaliṅgānuśāsana.*
22. Kauṇḍala: To be identified.
23. Dhvaja: Name of a village in the north, vide:
    उदीच्यग्रामाच्च बह्वचोऽन्तोदात्तात् । *Aṣṭādhyāyī* IV. 2-109.
    ध्वजो नाम उत्तरदेशे ग्रामाविशेष: । *Bālamanoramā* on the *Siddhāntakaumudī* on *ibid.*
24. Raivataka: Perhaps, poet Māgha describes this in his *Śiśupālavadha*, canto IV.
25. Viśvamandira: May be the name of a place or the universe is to be treated as an abode.
26. Haṃsarāṭ: King of Swans; Viṣṇu is Haṃsa.
    Vide: एकं षाड्गुण्यपूर्णात्मा हंसो नारायणो वशी । LT. 42.47.
27. Śvetadvīpa: an island, identified with the area lying around Pamir hills in Central Asia.
28. Baḍabā: female horse; sage Aurva, grandson of Bhṛgu, got enraged when the sons of Kārtavīrya approached the members of his family with the intention to destroy them. He was then in his mother's womb got enraged and issued out of the thing of his mother as a flame of irrestistable fire. Aurva directed it to the sea where it is held to be still burning. Baḍabāmukha is a cavity, the mouth of the mare (the fire) under the sea in the south pole.
29. Rasātala: One of the seven worlds beneath the earth; others being Atala, Vitala, Nitala, Gabhastimat, Mahātala, Sutala and Pātala (V.P. II.5.2)

स्थितं त्रिविक्रमाख्यं यस्त्रैलोक्याक्रान्तविग्रहम् ।
नगोत्तमे महेन्द्राख्ये परश्वथकरो द्विज ॥ ४२ ॥
रामसंज्ञश्च भगवान् संस्थितः क्षत्रियान्तकः ।
धराधरे चित्रकूटे रक्षःक्षयकरो महान् ॥ ४३ ॥
संस्थितश्चापरो रामः पद्मपत्रायतेक्षणः ।
रामोऽन्यस्सीरपाणिर्वै यामुनं भ्रामयञ्जलम् ॥ ४४ ॥
संस्थितो मानुषीयेषु भूभागेषु शुभेषु च ।
सामुद्रेऽपि ततो द्वीपे द्वारकाख्येऽमरार्चिते ॥ ४५ ॥
वर्तते भगवान् कृष्णस्सर्वात्मा परमेश्वरः ।
कल्की विष्णुश्च भगवान् स्तूयमानो द्विजैस्स्थितः ॥ ४६ ॥
समासाद्य विपाशाञ्च नदीं नियतमानसः ।
धर्ममूर्तिर्महात्मा वै धर्मारण्ये सुरार्चिते ॥ ४७ ॥
अनुग्रहपरस्त्वास्ते लोकानां लोकपूजितः ।
नरसंज्ञो जगन्नाथः सिद्धैस्सम्पूजितेषु च ॥ ४८ ॥
भूभागेषु च रम्येषु नित्यं सन्निहितस्थितिः[७] ।
गिरौ गोवर्धनाख्ये तु देवस्सर्वेश्वरो हरिः ॥ ४९ ॥
संस्थितः पूजिते स्थाने गवां निष्क्रमणेषु च ।
[a]सालग्रामे च भगवान् राजेन्द्राख्ये वने द्विजः[८] ॥ ५० ॥
तथैव वसुधांशे च स्थितो देवव्रताभिधे ।
कृष्णोऽपरश्चतुर्मूर्तिरवतीर्य धरातले ॥ ५१ ॥
स्थितःपिण्डारके विप्र मोचयन्दुष्कृताज्जनान् ।
श्वेतद्वीपे कुरुक्षेत्रे हिमवन्ताचलेऽब्जजः ॥ ५२ ॥
वेदिका[b]यमपि तटे विश्वरूपस्स्थितः प्रभुः ।
क्षीरोदधौ पद्मनाभः शेषाहिशयनो हरिः ॥ ५३ ॥

७. स्थितः - B, C, D
a. सलिग्रामे Pauṣ 36.335
८. द्विजाः - A
b. वेदिकायां could be the proper reading

stood to be the Vindhya forest, destroying the sins of all embodied beings and with the form of Varāha in the holy place[30] having that name. The Lord, having golden head and eyes (stays) in the interior of the golden hill on the banks of Gaṅgā with good water and resorted to by gods and *siddhas*. The Lord stays with the face of the fish in the Naubandhanagiri.[31] The Lord having the head of the horse is the holy place on earth called Kṛṣṇāśva[32] and worshipped by the earth. The Lord bearing the conch and discus and having the face of tortoise is on the region of the earth adjacent to the salt ocean which is resorted to by the *siddhas*, O brahmin! Narasiṃha is at Ujjayini which is cleaned (purified). Thus the Lord remains in three ways (forms) in the place called Viśākhamūla.[33] Varāha stays in Kokamukha,[34] the splendid hill of Varāha. Vāmana, with a dwarfish form, stays with His omnipresent form in Mandamālā[35] on the banks of the river Vitastā, within the Kulakukṣi[36] in Himālayas. O Pauṣkara! the huge divine descent called Trivikrama, whose body occupied the three worlds, has taken to the bank of Yamunā at Kurukṣetra in the middle region of Gaṅga.[37] O brahmin! the Lord having the name Rāma stays in the great hill called Mahendra,[38] who is the God of death to the Kṣatriyas and holds the axe in the hand. Another Rāma, who destroyed the demons, who is great and has long eyes resembling the petals of the lotus, stays on the hill Citrakūṭa.[39] Another Rāma, holding the plough

30. Sūkarakṣetra: Varāhakṣetra, this may be taken as Srimusna, in Tamilnadu.
31. Naubandhanagiri: highest peak in the Himalayas (vide M.M. Williams: Sanskrit-English Dictionary, P. 571. For more informations see C.R. Krishnamacharlu: The Cradle of Indian History, pp. 85, 86.
32. Kṛṣṇāśva: Aśvaśiras: Hayagrīya.
33. Viśākhamūla: to be identified.
34. Kokāmukha: a locality according to *Varāhapurāṇa* (vide M.M. Williams: Sanskrit-English Dictionary, p. 312).
35. Mandamālā: On the banks of Vitastā (Jhelum) in Punjab.
36. Kulakukṣi: to be identified.
37. Gaṅgāyāḥ Madhyadeśa: an error geopgraphically, since Gaṅgā does not flow there.
38. Mahendra: Probably in Kerala which is called Paraśurāma Kṣetra since Paraśurāma is mentioned in the context.
39. Citrakūṭa: a hill on the bank of Mandākinī (vide *Rāmāyaṇa* Ayodhyā 92. 10-11; *Raghuvaṃśa* XIII.47, 48; *Meghadūta* I.12; M.M. Williams places it elsewhere, see Dictionary P. 396).

स्थितो नन्वब्जसम्भूत यस्माच्चेदं पितामह ।
चतुर्धा रूपमाश्रित्य विश्वेऽस्मिन् सैव वर्तते ॥ ५४ ॥
हिताय सर्वलोकानां यथावदवधारय ।
आसाद्य शयनं ब्रह्मन् पातालतलसंस्थितः ॥ ५५ ॥
वटमादाय चाऽग्नेयं योऽन्ते संहरते जगत् ।
वटमूलं समाश्रित्य प्रयागे सुरपूजिते ॥ ५६ ॥
जगदेकार्णवं कृत्वा दिव्यमासाद्य पादपम् ।
सन्तिष्ठते स भगवान् तस्मिंस्तीरे क्षितौ द्विज[१] ॥ ५७ ॥
न्यग्रोधशायिनं चैव ध्यायेद्दिव्यगतिप्रदम् ।
हिमाचलैकदेशे तु तुङ्गे वै भृगुसंज्ञके ॥ ५८ ॥
मधुकैटभमाथी च संस्थितः सोऽवनीतले ।
क्षीरोदकक्षितिक्षेत्रे सुरासुरनिषेविते ॥ ५९ ॥
मन्दराद्रिकरो देवो वर्तते देवपूजितः ।
तत्रैवामृतजिद्देवः संस्थितस्सिद्धसेवितः ॥ ६० ॥
कान्तारूपधरश्चैव सुधाकलशधृक्प्रभुः ।
सिद्धानां च मुनीनां च देवानां मृत्युजित् स्थितः ॥ ६१ ॥
द्विधा कर्ता गणोपेतो देवा गरुडवाहनः ।
सालवृक्षभुजोद्देशे सालग्रामे[a] स्थितो विभुः ॥ ६२ ॥
त्रिकूटगिरिपृष्ठे तु गम्ये गगनचारिणाम् ।
गजोद्धृतिच्छलेनैव अप्रमेयाख्यया स्थितः ॥ ६३ ॥
श्वेतद्वीपपतिर्देव अवतीर्य च संस्थितः ।
गङ्गासमुद्रसंयोगे क्षित्युद्देशे मनोरमे ॥ ६४ ॥
यज्ञभुग्भगवान् देवो नैमिशे[b] सिद्धपूजिते ।
सैन्धवारण्यमाश्रित्य अनन्तो भगवान् स्थितः ॥ ६५ ॥

१. द्विजाः - A

a. सालिग्रामे - Pauṣ 36. 347

b. नैमिषे - could be the better reading

in the hand and stirring the water of the river Yamunā, stays in the good regions of the mortal world. Lord Kṛṣṇa, the Supreme Lord and soul of all, remains in an island called Dvārakā situated in the sea which is respected (worshipped) by the gods (immortals). Lord Viṣṇu called Kalkin, who is being extolled by the Brahmins, resorted to the river Vipāśā[40] (and stays there) with a restrained mind. The illustrious Dharmamūrti remains in Dharmāraṇya[41] which is worshipped by gods, who is bent upon doing favour to the worlds and is worshipped by the world. The Lord of the world named Nara is ever present in the charming regions of the earth which are regarded well by the *siddhas*. Lord Hari, the lord of all, remains in the hill called Govardhana,[42] respected place, and those from where the cows go out (for grazing) O brahmins! the Lord remains in Sālagrāma[43] in the forest called Rājendra[44] and the part of the earth called Devavrata.[45] Kṛṣṇa, the other God having four forms, descended on the earth and remains, O brahmins! at Piṇḍāraka[46] freeing people from their bad deeds. O lotus-born! the Lord remains with His universal form in the Śvetadvīpa, Kurukṣetra, Himālaya and on the bank of Vedikā[47] (river). Padamanābha is in the milky ocean. Hari reclines on the serpent Śeṣa. O Brahma (Pitāmaha)! born of the lotus (grown) from the navel of Viṣṇu! He is Himself in this universe as He has taken the form in four ways (kinds), for the benefit of all the worlds. Understand this correctly, O Brahma! and after occupying the bed, He who is then in the region of *Pātāla* takes the banyan tree which is related to fire and withdraws the world at the end. He turns the world into a single ocean on reaching the root of the banyan tree at Prayāga which is respected by gods. Going to the divine tree, O brahmins! that Lord remains on its shore on earth. He, who lies on the banyan (leaf) and offers the divine goal, shall be meditated upon. He, who crushed Madhu and Kaiṭabha[48] remains on

40. Vipāśā: River Beas, one of the rivers in Punjab.
41. Dharmāraṇya: A sacred forest in Madhyapradesh.
42. Govardhana: a hill near Mathurā, which Śrī Kṛṣṇa lifted up to save the cows and cowherds from rain (Bh P.X.25).
43. Sālagrāma: Name of a village situated on the banks of the river Gaṇḍakī.
44. Rājendra: To be identified.
45. Devavrata: To be identified.
46. Piṇḍāraka: Name of a sacred bathing place.
47. Vedikā: Name of a river, to be identified.
48. Madhu and Kaiṭabha: Names of two demons who were killed by Viṣṇu (vide J.S.I. 45b-54).

शार्ङ्गपाणिस्तु देवेशो दण्डकारण्यसंज्ञके ।
उत्पलावर्तके देशे शौरिसंज्ञोऽच्युतः स्थितः ॥ ६६ ॥
क्षितौ समुद्रबन्धेऽब्धेः सङ्गमे सिद्धसेविते ।
ज्ञानोपदेष्टा भगवान् संस्थितो दुखशान्तये ॥ ६७ ॥
आसाद्य सूकरक्षेत्रं देवो गरुडवाहनः ।
संस्थितो गरुडारूढः पारिजातकराङ्कितः ॥ ६८ ॥
सिद्धैस्सुरगणैस्सार्धं गगने चापि पौष्कर ।
देवदेवेशनाम्नाथ[१०] हस्तिपर्वतमस्तके ॥ ६९ ॥
एकदेशं समासाद्य सर्वस्य वरदः स्थितः ।
माल्योदपाणिर्वैकुण्ठो मागधायां[c] महामते ॥ ७० ॥
ओड्डीये पुण्यभूभागे संस्थितः पुरुषोत्तमः ।
अचिन्त्यात्माथ भगवान् पर्वते गन्धमादने ॥ ७१ ॥
शिपिविष्टाख्यया देशे शिपिविष्टाव्रतः स्थितः ।
प्राक्समुद्रापयाने तु भूभागे शुभलक्षणे ॥ ७२ ॥
कापिलीं मूर्तिमासाद्य वासुदेवः स्थितः प्रभुः ।
अवतीर्य स्वसत्वाच्च ब्रह्मसंज्ञः प्रजापतिः ॥ ७३ ॥
मणिबन्धं समासाद्य नित्यं सन्निहितः स्थितः ।
मगधामण्डले विप्र महाबोधधराश्रयः[११] ॥ ७४ ॥
संस्थितो लोकनाथात्मा देवदेवो जनार्दनः ।
देवदक्षिणगाक्ष्णोर्वै योऽभिमानतनुर्द्विज ॥ ७५ ॥
सूर्यसंज्ञस्तु भगवान् हेमशैलोपरि स्थितः ।
अच्युतो वामनेत्रे तु योऽभिमानतनुर्विभुः ॥ ७६ ॥
भगवान् सोमसंज्ञस्तु सोमतीर्थाश्रमेऽपि च ।
अग्निस्वरूपमजितं संस्थितं बाडबानले ॥ ७७ ॥

१०. देवदेव जगन्नाथ - A
c. मगधायां - Pauṣ 36, 355
११. धराश्रितः - B, D

earth on the lofty portion of Himālaya called Bhṛgu.[49] God Mandarādrikara,[50] who is worshipped by gods, remains in the holy place called Kṣīrodakakṣiti[51] which is frequented by gods and demons. God Amṛtajit remains there (in the same place) attended by the *siddhas*. The Lord held the pitcher containing nectar taking the form of a charming woman. He remains as conquering death for the *siddhas*, sages and gods. The Lord whose vehicle is Garuda, does His work in two ways, having groups (of assistants). He is at Sālagrāma whose upper regions are as high as the trunks of the Sāla trees, remains with the name Aprameya under the pretext of rescuing the elephant on the upper regions of Citrakūṭa, a resort for those, who move through the sky. God, who is the lord of Śvetadvīpa, has descended down and remains in the attractive portion of the earth at the confluence of Gaṅgā and sea. God Bhagavān, who partakes (the offerings) in the sacrifice is at Naimiṣa which is respected by the *siddhas*. Bhagavān Ananta reached at Saindhavāraṇya[52] and stays there. Śārṅgapāṇi, the lord of gods, is at the place called Daṇḍakāraṇya,[53] Acyuta has the name Śauri and remains in the region called Utpalāvartaka.[54] Bhagavān, who gives knowledge for controlling miseries remains on earth at the confluence of the river where the sea was bound (by constructing a bridge) and is resorted to by the *siddhas*. The Lord, having Garuḍa for vehicle, came to the holy place of Sūkara, and remains there on Garuḍa, holding the Pārijāta tree in the hand. O Brahma! the Lord stays in the sky along with the *siddhas* and hosts of gods. He who grants the boons to all, remains with the name Lord of gods of gods on getting to a part of the peak of the hill called Hasti.[55] O wise man! God Vaikuṇṭha stays at Magadha[56] with the name Mālyodapāṇi. The best among men remains on the holy part of the earth Oḍḍīya.[57] The Lord who is beyond (our) thought is on the Gandhamādana[58] hill. He who is encircled by rays, stays in the

49. Bhṛgu: To be identified.
50. Mandarādrikara: God who held the Mandara hill which went down in the sea when it was churned.
51. Kṣīrodakakṣiti: A region on the shores of the milky ocean.
52. Saindhavāraṇya: A forest on the banks of the river Sindhu.
53. Daṇḍakāraṇya: Daṇḍaka forest in Deccan.
54. Utpalāvartaka: to be identified.
55. Hastiparvata: A hillock in Kāñcipura, where the elephants worshipped Viṣṇu.
56. Magadha: Name of a country with its capital Pāṭalīputra.
57. Oḍḍīya: The country of Orissa is meant.
58. Gandhamādana: A mountain dividing Ilāvarta from Bhadrāśva.

वस्वात्मा भगवान्[१२] विप्र भासते त्वसुरान्तकृत् ।
त्रिष्णुनाम्ना पुनर्देवस्त्वनेकायुधमण्डित: ॥ ७८ ॥
जयाख्ययोज्जयिन्यां वै स्थित: पापजये नृणाम् ।
काश्मीरमण्डले पुण्ये क्षेत्रे चक्रधराभिधे ॥ ७९ ॥
चक्रपाणिस्तु भगवान् भक्तानां मोक्षद: स्थित: ।
सुरोत्तमाभिदानं च गदापाणिं तु पौष्कर ॥ ८० ॥
सदा सन्निहितं विद्धि गङ्गाद्वारे सुरैस्सह ।
चतुर्भुजश्चतुर्मूर्तिश्चतुर्वक्त्रश्चतुर्गति: ॥ ८१ ॥
स्थित: पिण्डारके देवो विष्वक्सेन: सनातन: ।
शुभमासाद्य भूभागं प्राग्ज्योतिषपुरे तथा ॥ ८२ ॥
देवं विश्वेशराख्यञ्च स्थितिमेत्य स्वगोचरात् ।
सातत्रनाभिधक्षेत्रे सिद्धविद्याधरान्विते ॥ ८३ ॥
स्वामिसंज्ञो जगन्नाथ: स्थितो मन्दाकिनीतटे ।
भद्रातके[a] महायोगे ध्यायिनामपवर्गद: ॥ ८४ ॥
धरातले[b] नृसिंहाख्ये देविकायास्तटाश्रिते[१३] ।
रिपुक्षयाख्यया विप्र देवस्सर्वेश्वरस्स्थित: ॥ ८५ ॥
शङ्कराख्ये तु भूभागे सर्वदेवनिषेविते ।
ज्ञानमूर्तिर्जगन्नाथस्संस्थितश्शुभकृन्नृणाम् ॥ ८६ ॥

१२. गगने - B, D
a. भल्लातके Pauṣ 36.369
b. रसातले Pauṣ 36.370
१३. स्तदाश्रिते - D

region called Śipiviṣṭa.[59] Lord Vāsudeva assumes the form of Kapila, and remains on the part of earth having auspicious marks wherefrom the eastern sea has retreated. The Lord of people having the name Brahma has descended with his power and is ever present having reached Maṇibandha. O brahmin! the Lord of gods Janārdana stands as Lokanātha in the region of Magadha located in the mountain called Mahābodha.[60] O brahmin! Bhagavān, whose right eye is turned towards the divine south and who has taken a desirable body, stands on the golden hill with the name Sūrya.[61] Lord Acyuta, whose left eye is turned and who has taken a desired body, remains in a hermitage at Somatīrtha[62] with the name Soma. His invincible form of Agni stays in the submarine fire. O brahmin! the Lord, who is in the form of (Vasus) and who has destroyed the *asuras* shines in the sky. The Lord, having the name Viṣṇu and adorned with many weapons, remains at Ujjayini and is called Jaya for the people overcoming their sins. Bhagavān has the discus in the hand (or with the name Cakrapāṇi) and remains for granting *mokṣa* to His devotees in the holy place called Cakradhara[63] in the Kashmir region. O Brahma! understand that the Lord with the mace in the hand and name Surottama is always present at the source of Gaṅgā with gods. The eternal Lord Viṣvaksena, who has four arms, four forms, four faces and four gaits, remains at the holy place Piṇḍāraka. Lord Viśveśvara has taken the place within His control in Prāgjyotiṣapura[64] getting at a good part of the earth. The Lord of the world having the name Jagannātha remains in the holy place called Sātatranābhi[65] resorted to by the *siddhas* and *vidyādharas* on the bank of Mandākinī.[66] O brahmin! He, who grants *mokṣa* for those who

59. Śipiviṣṭa: To be identified.
60. Mahābodha: To be identified.
61. Sūrya: To be identified.
62. Somatīrtha: A place of pilgrimage in Saurāṣṭra.
63. Cakradhara: A place in Kashmir, (Rājataraṅgiṇī. IV.191).
64. Prāgjyotiṣapura: A city in Kāmarūpa.
65. Sātatranābhi: To be identified.
66. Mandākinī: See under 35.

पृथिव्यान्तु पितृक्षेत्रे मोचयन्तमृणत्रयात् ।
जनार्दनाख्यया ब्रह्मन् विश्वात्मा भगवान् स्थितः ॥ ८७ ॥
एतेऽवताराः कथिता लेशतः कमलोद्भव ।
एभिः क्षितितलं व्याप्तं पौनःपुन्येन च स्वयम् ॥ ८८ ॥
संसारिणां जनानान्तु अनुग्रहधियाऽब्जज ।

**[अगम्यानां सङ्कीर्तनादित्यादि]**

सङ्कीर्तनमगम्यानां त्रिसन्ध्यं नित्यमाचरेत् ॥ ८९ ॥
मतिं चक्रे च गम्यानां सेवने दर्शनेऽपि च ।
म्लेच्छानां तेषु देशेषु क्षितौ क्षेत्रादयो हि ये ॥ ९० ॥
साङ्कर्यपरिहारेण द्रष्टव्यास्ते सदैव हि ।

**[ऋषि देवादिप्रतिष्ठितेष्वपि सान्निद्ध्यादिमाहात्म्यम्]**

ऋषिभिस्सामरैस्सिद्धैस्स्वाश्रमेषु महत्सु च ॥ ९१ ॥

उक्तेषु क्षेत्रेष्वगम्यानां सङ्कीर्तनम्, गम्यानां दर्शनम्, गम्येष्वपि म्लेच्छाद्याक्रान्तेष्वसाङ्कर्येण दर्शनञ्चाह— **सङ्कीर्तनम्** इति द्वाभ्याम् ।

ऋषिदेवादिप्रतिष्ठितेष्वपि सान्निध्यादिमाहात्म्यमाह— **ऋषिभिः** इत्यादिभिः।

जलाशयेषु पुण्येषु पृथिव्यां विविधेषु च ।
सर्वे भगवदाकारा विभवव्यूहलक्षणाः ॥ ९२ ॥
उक्ता गताश्च ये चान्ये समुत्प्रेक्ष्य धिया स्वयम् ।
प्रतिष्ठिताश्च विधिवत्समन्त्रास्सत्यविक्रमाः ॥ ९३ ॥
स्थित्या नानाप्रकारा ये भूतभव्यादिकाख्यया ।
सौम्याग्नेयोभयाख्येन सन्निवेशवशेन वै ॥ ९४ ॥
लीलारुचिमयेनैव चित्तसौख्यप्रदेन च ।
भुजाद्यायुधसन्धानकेतुभेदेन वै सह ॥ ९५ ॥
अलङ्कृतं च भूभागं मनुजैस्त्वैवमेव हि ।
भक्तैरनुगृहीतैश्च सिद्धाद्यैश्च यथोदितम् ॥ ९६ ॥
आदिदेवादयश्चैते तत्त्वेशासमुदीरिताः ।
परस्मिन् भगवत्तत्वे त्वभेदेन व्यवस्थिताः ॥ ९७ ॥

meditate upon Him, remains in Bhadrātaka[67] which has great prosperity. The Lord of all has the name Ripukṣaya and remains in the place Nṛsiṃha[68] on earth, on the banks of the river Devikā. The Lord of the worlds remains as Jñānamūrti (embodiment of knowledge) doing good to men in the part of the earth called Śaṃkara[69] which is resorted to by all gods. O Brahman! Bhagavān, who is the soul of the universe remains, with the name Janārdana, at Pitṛkṣetra[70] on earth releasing people from three debts. O lotus-born! these descents have been told in brief. The area of the earth is pervaded by these, by themselves again and again O lotus-born! with the intention of doing favour to the people in bondage.

*(Mention of places which could not be reached)*

89b-91a. The places which could not be reached are to be always uttered[71] in three *saṃdhyās*[72] and thought, while going, serving and seeing those who are fit to be approached and the holy places of Mlecchas[72a] in their regions are always to be viewed so as to avoid mixing up with them.

*(Greatness of presence even in them (temples, idols) which have been installed by sages, gods etc.)*

91b-104a. All the forms of God having the characteristics of *vibhava* and *vyūha* have been stated by the sages, with gods, and *siddhas* (as available in their big hermitages, and various holy reservoirs). There are others which are no more now and which are to be observed by one's self, those which are installed duly with the mantras and having real might of various kinds through their positions with the names Bhūta,[73] Bhavya,[74] Saumya,[75] Āgneya[76] and both in accordance with their situations, filled with sport[77] and taste,

67. Bhadrātaka: To be identified.
68. Nṛsiṃha: Nṛsiṃhavana, name of a district in the north west of Madhyapradesh.
69. Śaṃkara: To be identified.
70. *Pitṛkṣetra*: To be identified.
71. Saṃkīrtana: Praising, mentioning.
72. *Saṃdhyā*: joining together, junction of the three divisions of the day—morning, noon and evening; *trisaṃdhyam*: three divisions of the day.

72a. Mlecchas: persons who are foreigners to Bhāratavarṣa and do not conform to the usual Hindu institution.

73. *Bhūta*: Places where God is found to be present.
74. *Bhavya*: Places where God is found to be present.
75. *Saumya*: Calm, relating to the northern quarter.
76. *Āgneya*: relating to fire, south east quarter.
77. *Līlā*: what is hard for others is sport to God.

सूर्यस्य रश्मयो यद्वद्वह्नेरर्चिर्गणं यथा ।
जलधेरूर्मयो यद्वत्तद्वदेवाब्जसम्भव ॥ ९८ ॥
चित्सामान्यान्नित्यशुद्धा व्यापकाः परमेश्वराः ।
तत्त्वसत्तां समाश्रित्य ज्ञानाद्यैस्समलङ्कृताः॥ ९९ ॥
अणिमाद्यष्टकोपेतास्संस्थितास्स्वात्मना तु वै ।
अध्वावनिषु सर्वासु नित्यं कुर्वन्ति सन्निधिम् ॥ १०० ॥
मुक्तये सर्वभूतानां विशेषेण तु वै भुवि ।
आविश्व[१४]प्रभवात्कालादारभ्य प्रलयावधि ॥ १०१ ॥
क्षेत्रेषु तीर्थतीरेषु शब्दब्रह्ममयात्मना ।
सामान्येनापि मन्त्रेण तद्विवर्तेन भात्मना ॥ १०२ ॥
ततो व्यक्तेतरं रूपमाश्रयन्ति च पार्थिवम् ।
हितार्थं सर्वलोकानामवतीर्णमनश्वरम् ॥ १०३ ॥
जगत्यायतनाख्यायामत्र सिद्ध्यन्ति योगिनः ।

**[स्वयंव्यक्तादिबिम्बानां नाशादिसम्भवेऽपि तत्क्षेत्रं भगवच्छक्तिं न मुञ्चति]**

कालान्तरेण व्यक्तीनां मज्जनं जायते यदि ॥ १०४ ॥
सन्निधिं शक्तिभावेन नित्यं कुर्वन्ति तत्र च ।
योगेश्वराऽमरास्सिद्धास्स्मृत्वाकारं तदात्मकम् ॥ १०५ ॥
शैलमृद्दारुधातूत्थां व्यक्तिं संस्थापयन्ति च ।
यत्रानुवेधं कुरुते मन्त्रशक्तिधरास्तु ये ॥ १०६ ॥
येनाच्युतीयनाम्ना वै यद्यत्स्थानान्तरं स्मृतम् ।
सन्निधिस्तत्र[१५] वै रूपं शब्दमूर्तिधरस्य च ॥ १०७ ॥
भिन्नात्मनां स्वयंव्यक्तरूपेष्व्यक्त[१६]केषु च ।
सन्निरुद्धेषु मन्त्रेषु इच्छाशक्तिगतेषु च ॥ १०८ ॥
आकारास्सन्निवेशाश्च पारमेश्वरमन्यथा ।
अन्यथा वै जगत्यस्मिन् ख्याताख्यातं च शाश्वतम् ॥ १०९ ॥

१४. आविश्व - B
१५. तस्य - D
१६. व्यक्ति - B

offering happiness to the mind, with different arms-fixing up of the weapons and flags; and the regions of (grounds) decorated by men, devotees, those who have been faroured *siddhas* and others as stated (in *śāstras*). These are said to be primeval gods and lords of *tattvas* and they and are determined without any distinction from the Supreme Reality. O lotus-born; (they are) just like the rays of the sun, multitude of flames of fire and waves in the ocean. They are ever pure owing to the general aspect of being sentient pervading everywhere and supreme lords. They are adorned with *jñāna* etc.[78] as they belong to the existence of reality; have the eight *siddhis* such as atomic size and others,[79] and are stationed in their own nature. They are ever present in all *adhvans*,[80] for the release of all beings and particularly on earth. They are in the holy places and on the banks of holy waters (of tanks of rivers), in the form of Śabdabrahman, mantras in general and as radiance in its (mantra) altered form since the time of the beginning (production) of the universe till dissolution. They take to a form more evident than others, a product of earth, descended for the benefit of all worlds and imperishable. The Yogins achieve success here in the world called *Āyatana*.[81]

*(That holy place is not bereft of the power of the idols which are self-manifested, though they become damaged)*

104b-111a. If the individual units (of idols) sink low in course of time, their presence is always to be effected according to capacity. The adepts in Yoga, gods and *siddhas* recall a form of their nature and install (determine) their individual units that are produced from stones, mud, wood and minerals. In those cases, in which those (persons) having the power of the mantras, observe carefully, into them (and find), a different place called Acyutīya[82] to be there, there is the presence of the form of Him who bears the form of sound. Forms and situations become Pārameśvara,[83] when the mantras are confined to (within) the forms which are self-manifest and also those that are not manifest in the case of idols that have become broken and

78. Ṣāḍguṇya is meant here.
79. Eight supernatural powers: aṇimā, mahimā, garimā, laghimā, prāptiḥ, prākāmyam, īśitvam, and vaśitvam.
80. *Adhvan*: Course, they are six; see under III. 63.
81. *Āyatana*: resting place, house, temple.
82. *Acyutīya*: belonging to Acyuta.
83. Pārameśvara: Relating to Parameśvara.

एवमायतनानाञ्च नित्यत्वं सम्प्रकाशितम् ।
अनादित्वसंख्यञ्च महत्वमपि पौष्कर ॥ ११० ॥
एवं क्षेत्रस्थिता मूर्तिभेदाः सम्यक्प्रकीर्तिताः ।

**[एतेषु सारतमं क्षेत्रचतुष्टयम्]**

क्षेत्रेष्वेतेषु योगीन्द्रास्सारभूतं चतुष्टयम् ॥ १११ ॥

स्वयंव्यक्तादिबिम्बानां नाशादिसम्भवेऽपि तत्तत्क्षेत्रं भगवच्छक्तिः न मुञ्चतीत्याह—**कालान्तरेण** इत्यादिभिः।

एतेषु सारतमं क्षेत्रचतुष्टयमाह—**क्षेत्रेषु** इति ।

श्रीरङ्गं वेङ्कटाद्रिश्च हस्तिशैलस्त्वनन्तरम् ।
ततो नारायणाद्रिश्च मम धामचतुष्टयम् ॥ ११२ ॥
एवमुक्तं भगवता साक्षान्नारायणेन हि ।

**[तन्माहात्म्यम्]**

अस्मिन् क्षेत्रचतुष्के तु संस्थितं पुरुषोत्तमम् ॥ ११३ ॥
महाभक्तिसमायुक्ताः सेवन्ते ये नरोत्तमाः ।
सर्वक्षेत्रस्थिता देवास्सेवितास्तैर्न संशयः ॥ ११४ ॥
मुनयः —
भगवन्मुनिशार्दूल सर्वज्ञ[१७] वदतां वर ।
नारायणाद्रिमाहात्म्यं श्रोतुमिच्छामहे वयम् ॥ ११५ ॥
इह नारायणस्यैव ध्यानमाराधनादिकम् ।
कथितं हि त्वया पूर्वं न तु नारायणो हरिः ॥ ११६ ॥
कथं प्राप्तो गिरिवरं महता तस्य कीदृशी ।
तत्सर्वं विस्तरेणैव वदस्व वदतां वर ॥ ११७ ॥

**[यादवगिरिमाहात्म्यम्]**

नारदः —
साधु पृष्टं महाभागाः भवद्भिर्मुनिपुङ्गवाः ।
नारायणाचलस्थस्य हरेर्माहात्म्यमुत्तमम् ॥ ११८ ॥

१७. सर्वज्ञ - A

(mantras) become present through the power of desire. Otherwise, those which are known and not are permanently (available) in this world. Thus it is made clear that temples are eternal. O Brahma! (it is evident) that they are beginningless, countless and great. Thus the different forms, present in the holy places, are properly told.

*(Four holy places are the very best among them)*

111b-113a. O lordly Yogins! among these shrines four are great (good): Śrīraṅgam, Veṅkaṭādri, Hastiśaila and then Nārāyaṇādri are my four places. Thus Lord Nārāyaṇa Himself said this.

*(Their greatness)*

113b-117. Those great men, who serve with great devotion the Supreme Person remaining in these four holy places, have (to be taken as having) served the lords staying in all holy places. There is no doubt about this.

Sages: O Lord! best among sages! omniscient! best among speakers (narrators)! we wish to hear the glory of Nārāyaṇādri. You have told us formerly meditation, worship and others of Nārāyaṇa alone (as practises) in this place, but not about Nārāyaṇa who is Hari. How did He arrive at this good mountain? Of what nature is His greatness? O best among narrators! tell all that in detail.

*(Greatness of Yādavagiri)*

118-226. O fortunate people! best among sages! you have put the question rightly. I shall tell in brief the most elevated greatness of Hari who stays at Nārāyaṇa hill. Listen with attention. Nārāyaṇa, the glorious, produced at the beginning (of creation) the four-faced Lord from His lotus-like navel and best of souls made him refined with all sacraments and learned in the real nature of the Vedas and *śāstras.* He disappeared after directing him in (the work of) creation. When God disappeared, the creator (Vidhi)[84] became inverted in mind, became bewildered as to what He is to do and his

84. Vidhi: Brahmā.

तन्माहात्म्यमाह—**अस्मिन्** इति । मुनिभिः पृष्टो [नारदः] विस्तरेण यादवगिरिमाहात्म्यमाह—**साधुपृष्टम्** इत्यारभ्य **यावदध्यायपरिसमाप्तिः** ।

सङ्क्षेपेण प्रवक्ष्यामि शृणुध्वमवधानतः ।
आदौ नारायणः श्रीमान् स्वस्य नाभीसरोरुहात् ॥ ११९ ॥
चतुर्मुखं समुत्पाद्य सर्वसंस्कारसंस्कृतम् ।
वेदशास्त्रार्थतत्त्वज्ञं कृत्वा तं पुरुषोत्तमः ॥ १२० ॥
सृष्टौ नियोज्य ब्रह्माणं ततस्त्वन्तर्हितोऽभवत् ।
तस्मिन्नन्तर्हिते देवे विपर्यस्तमतिर्विधिः ॥ १२१ ॥
इतिकर्तव्यतामुग्धो बभूवोद्विग्नमानसः ।
तदासौ तप आतिष्ठद्द्रष्टुकामो जगत्पतिम् ॥ १२२ ॥
बहुकालेष्वतीतेषु तप्यमाने पितामहे ।
आविरास जगन्नाथो ब्रह्मणः पुरतो द्विजाः ॥ १२३ ॥
तं दृष्ट्वा कमलाकान्तं परमाश्चर्यसंयुतः ।
तुष्टाव विविधैस्स्तोत्रैः श्रुतिसिद्धैश्चतुर्मुखः ॥ १२४ ॥
तेन स्तुतो जगद्धाता करुणापूर्णमानसः ।
ब्रह्माणं समुवाचेदं मेघगम्भीरया गिरा ॥ १२५ ॥
त्वया वत्स कुतस्त्वेवं तपस्तप्तं सुदुस्तरम् ।
तुष्टोऽहं तपसा तेऽद्य किं तवाभीप्सितं वद ॥ १२६ ॥
ब्रह्मा —
नान्यदस्ति फलं देव भवतो दर्शनादृते ।
त्वया नियोजितोऽहं हि जगत्सृष्टौ पुरा विभो ॥ १२७ ॥
स्रष्टुं जगदिदं सर्वं का शक्तिर्मम माधव ।
अत्रोपायं समाचक्ष्व करुणामृतवारिधे ॥ १२८ ॥
इत्युक्तो ब्रह्मणा देवो मन्त्रमष्टाक्षरं परम् ।
तस्योपदिश्य भगवान् तदर्थांश्च विशेषतः ॥ १२९ ॥

mind was distressed (at this). Then he performed penance with a view to see the Lord of the world. When much time elapsed and the creator[85] was performing penance, O brahmins! the Lord of the worlds appeared in front of Brahmā.[86] The four-faced God was struck much with wonder on seeing Him, the consort of Kamalā[87] (Śrī) and extolled Him with various praises based on the Vedas. The supporting of the world[88] had in mind filled with mercy when praised by him and said to him in a voice deep as cloud. O dear one! why did you undertake a very difficult[89] penance. I am pleased with the penance. Tell me now what you desire to get?

127-289a. Brahma: O God! there is no fruit other than seeing you. O Lord! I am directed by you formerly to create the world. O Mādhava! what power do I have to create the entire world.[90] Tell me the means for this, O ocean of nectar like mercy! Addressed thus by Brahmā, Bhagavān instructed him in the supreme *aṣṭākṣaramantra* and its meaning in particular. You would do well to create the world by virtue of this mantra, thinking always in

85. *Pitāmaha*: Grandfather, Brahmā is known by this name, as he is the first person who created the beings which became grandsons for him.
86. Brahmā: Creator.
87. Kamalā: Lakṣmī.
88. Jagaddhātā: Brahmā, creator, bearer of the world.
89. *Dustara*: Hard to cross over; hard to complete, severe.
90. *Jagadidaṃ sarvam*: *Jagat* here means mortal world.

अष्टाक्षरमिमं मन्त्रं सन्ततं हृदि चिन्तयन् ।
मन्त्रस्यास्य प्रभावेण जगत्स्रष्टुं त्वमर्हसि ॥ १३० ॥
सर्गकर्मणि संवृत्ते एतन्मन्त्रप्रभावतः ।
आविर्भविष्यति पुरः साक्षान्नारायणो विभुः ॥ १३१ ॥
तमभ्यर्चय देवेशं मन्त्रेणानेन पद्मज ।
ततस्त्वदधिकारान्ते मत्पदं प्राप्स्यसि ध्रुवम् ॥ १३२ ॥
इत्युक्त्वान्तर्दधे देवः ततस्तुष्टश्चतुर्मुखः ।
जपमानो मूलमन्त्रं चेतनाचेतनात्मकम् ॥ १३३ ॥
सृष्ट्वा जगदिदं सर्वं विरञ्चिर्मुनिपुङ्गवाः ।
नारायणं द्रष्टुकामस्तपस्तेपे सुदुस्तरम् ॥ १३४ ॥
आविरासीत्ततो दिव्यं विमानं शुभलक्षणम् ।
श्रीवैकुण्ठाच्चतुर्वक्त्रतपःफलमिवाद्भुतम् ॥ १३५ ॥
अनेककोटिमार्ताण्डविलसत्तेजसावृतम् ।
अनन्तविहगेशानविष्वक्सेनपुरोगमम् ॥ १३६ ॥
श्रिया सुदर्शनेनापि पार्श्वयोः समनुद्रुतम् ।
कुमुदाद्यैः परिवृतं सर्वावयवशोभितम् ॥ १३७ ॥
वृत्ताकारं शुभकरं सर्वालङ्कारशोभितम् ।
तं दृष्ट्वा सहसोत्थाय सन्तुष्टः कमलासनः ॥ १३८ ॥
पुलकाञ्चितसर्वाङ्गः सन्तोषोद्भ्रान्तलोचनः ।
प्रणम्य प्राञ्जलिः स्थित्वा विमानमवलोकयत् ॥ १३९ ॥
पीठाद्येषु शिखान्तेषु विमानावयवेषु च ।
भूराद्यं सत्यपर्यन्तं लोकानां सप्तकं क्रमात् ॥ १४० ॥
अध्वनां भुवनाध्वादिषट्कं वर्णाध्वपश्चिमम् ।
धरादिपुरुषान्तं च तत्त्ववृन्दं मुनीश्वराः ॥ १४१ ॥
सत्तारूपमवस्थाय संस्थितं सन्ददर्श ह ।
ततस्तु देवतावृन्दं क्रमेण समलोकयत् ॥ १४२ ॥
घटाधारशिलाधस्तादनन्तममितद्युतिम् ।
चक्रं तदूर्ध्वे सामर्थ्यशक्तिं चापि शिलान्तरे ॥ १४३ ॥

(your) heart this *aṣṭākṣaramantra*. When all the works are done as a result of the greatness of this mantra, Lord Nārāyaṇa will appear personally before you. O lorus-born! worship that Lord of gods with this mantra. You are sure to reach my place at the end of your rule.[91] The Lord disappeared after saying this. Then the four-faced God, who became satisfied, did *japa* of the *mūlamantra*[92] which is of the nature of the sentient and non-sentient. O best among sages! Brahmā[93] created all this world. He did very difficult (severe) penance with a desire to see Nārāyaṇa. Then there appeared from Vaikuṇṭha, a divine *vimāna*[94] possessed of auspicious features as if it is the marvellous fruit of the penance of the four-faced God. With Him (Supreme Person) having a radiance shining like many crores of suns preceded by Ananta,[95] Garuḍa and Viṣvaksena;[96] closely followed by Śrī and Sudarśana on both the

91. *Adhikāra*: authority, rule, office.
92. *Mūlamantreṇa caturātmakam: Mūlamantra is aṣṭākṣara* which pervades everything sentient and non-sentient.
93. Virañci: Brahmā.
94. *Vimāna*: aerial car.
95. Ananta: Ādiśeṣa.
96. Viṣvaksena: Commander-in-chief of the army of Viṣṇu.

मन्त्रनाथं मध्यकुम्भे प्रागादिकलशाष्टके ।
वासुदेवादिकांश्चैव प्रभवाप्यययोगतः ॥ १४४ ॥
संस्थितान् तत्पिधानेषु[१८] मध्यादीशदिगन्तिमम् ।
ज्ञानभासादिकानां च शक्तीनां नवकं क्रमात् ॥ १४५ ॥
धर्मादीनामष्टकं च तथा पादशिलाष्टके ।
अकारादि क्षकारान्तं वर्णचक्रं तदन्तरे ॥ १४६ ॥
सर्वाधारमयं चक्रं शाखामूलं समाश्रितम् ।
ज्ञानक्रियात्मके तत्त्वे शाखयोः परमेश्वरम् ॥ १४७ ॥
आद्यं ह्युदुम्बरस्योर्ध्वे तत्पृष्ठे धर्ममेव च ।
कवाटयोस्तु कालाग्निं वरुणं च मुनीश्वराः ॥ १४८ ॥
शङ्खपद्मनिधी चैव तदग्रद्वारपार्श्वयोः ।
ततो जङ्घासमूहे तु तथैवान्तरभूमिषु ॥ १४९ ॥
कालादिवसुन्धान्तांश्च भवोपकरणामरान् ।
जङ्घाग्रे केशवादीनां द्विषट्कं प्रस्तरस्थले ॥ १५० ॥
चक्राद्यायुधसङ्घं च सत्तारूपेण संस्थितम् ।
नासाचतुष्कस्थानेषु वराहादि चतुष्टयम् ॥ १५१ ॥
सशक्तिकं तु पत्राद्यैर्भूषिते वेदिकातले ।
सुदर्शनं शिखाकुम्भे वासुदेवं परात्परम् ॥ १५२ ॥
तदग्रदेशे हेतीशं सूर्यकोटिसमप्रभम् ।
सर्वलोकमयं विप्राः सकलाध्वमयं तथा ॥ १५३ ॥
सर्वतत्त्वमयं चैव सर्वदेवमयं तथा ।
आनन्दमयसंज्ञं तद्विमानं कमलासनः ॥ १५४ ॥
एवं क्रमेणावलोक्य प्रणिपत्य पुनः पुनः ।
तथा प्रदक्षिणीकृत्य विष्वक्सेनाभ्यनुज्ञया ॥ १५५ ॥
विमानान्तःसंप्रविश्य जपन्नष्टाक्षरं मनुम् ।
अभ्यन्तरे विमानस्य गर्भभूमौ तु मध्यतः ॥ १५६ ॥

१८. तद्विधानेषु- B

sides; Kumuda etc. surrounding Him; splendid with all limbs; having a firm exterior; causing welfare (to others); and shining with all ornaments, He whose seat is the lotus became pleased on seeing Him and got up at once; He bowed (to the Lord) with all his limbs getting thrilled and eyes excited with delight. He stood with folded palms and looked at the *vimāna*, the seven worlds beginning from *Bhū* and ending with *Satya*[97] in due order, the six *adhvans* beginning the Bhuvanādhvan and ending with Varṇādhvan;[98] O Lordly sages! and the group of *tattvas* beginning from *tattva* and ending with Puruṣa.[99] He beheld Him who stayed there taking the form of existence. Then he saw in due order the host of gods; Ananta of endless (limitless) lustre below the slab supporting the world, discus above it, the power of efficiency inside the slab, the Lord of mantras in the middle pitcher, Vāsudeva and others in the eight pitchers in the east and other directions, in the application of rise and merging the nine powers *jñānābhāsa*[100] etc. staying in their lids from the centre upto north-east. Dharma[101] etc. eight

97. *Vimāna* pervades the seven worlds—*Bhū, Bhuva, Sva, Maha, Jana, Tapa* and *Satya*.
98. From *Bhuvana* to Varṇadhvan: *vimāna* has pervasion of the six *adhvans*.
99. *Tattvas: Tattvas* are the five elements *ahaṃkāra, mahat,* Prakṛti and Puruṣa. These have pervasion in the *vimāna*.
100. *Jñānābhāsa*.

ज्ञानाभासा निवसति तथानन्तबला ।
सर्वगा ब्रह्मवदना द्योतकी सत्यविक्रमा
संपूर्णाचेति कथिता शक्तयो विश्वधारिका: ॥ SS. XXIV. 328b-329.

101. *Dharma, Jñāna, Vairāgya, Aiśvarya, Adharma, Ajñāna, Avairāgya* and *Anaiśvarya*.

सरसीरुहमास्थाय संस्थितं पुरुषोत्तमम् ।
प्रावृड्जलसन्दोहविलसद्दिव्यविग्रहम् ॥ १५७ ॥
सर्वदेवमयं देवं सर्वेषां तेजसान्निधिम् ।
सर्वलक्षणसम्पूर्णं सार्वज्ञ्यादिगुणैर्युतम्[१९] ॥ १५८ ॥
वपुषा सुन्दरेणैव दिव्येनाविष्कृतेन च ।
मुञ्चन्तमनिशं देहादालोकं ज्ञानलक्षणम् ॥ १५९ ॥
प्रयत्नेन विना ज्ञाननाशकृद्ध्यादिनां महत् ।
घनकुञ्चितनीलालिदलिताञ्जनसन्निभैः ॥ १६० ॥
कर्पूरधूसरैर्दिव्यैः पुष्पसंवलितान्तरैः ।
किरीटमकुटाक्रान्तैः शोभितं स्वशिरोरुहैः ॥ १६१ ॥
बालचन्द्रप्रतीकाशकालोद्यत्तिलकोज्ज्वलम् ।
सुभ्रुवं सुनसं शान्तं सविलासस्मिताधरम् ॥ १६२ ॥
किञ्चिदारक्तगोक्षीरशुद्धनीलाब्जलोचनम् ।
शीतलैर्दृष्टिपातैस्तु जगदाप्यायकारिणम् ॥ १६३ ॥
विलसद्गण्डफलकं श्रवणोज्ज्वलकुण्डलम् ।
मुखसौन्दर्यनिष्यन्दचुबुकस्थलशोभितम् ॥ १६४ ॥
विकलङ्कशरच्चन्द्रविलसन्मुखमण्डलम् ।
कम्बुग्रीवं पीवरांसं दीर्घबाहुं महोरसम् ॥ १६५ ॥
चतुर्भुजमुदाराङ्गं विलसत्पाणिपङ्कजम् ।
पीतकौशेयवसनं निम्ननाभिं तनूदरम् ॥ १६६ ॥
चारूरुयुगलं चारु जंघाद्वितयमुज्ज्वलैः ।
मणिनूपुरभूषाद्यैर्विलसत्पदपङ्कजम् ॥ १६७ ॥
दिव्यगन्धानुलिप्ताङ्गं दिव्याम्बरधरं तथा ।
दिव्यस्रग्वेष्टनोपेतं दिव्यालङ्कारमण्डितम् ॥ १६८ ॥
अनेकरत्नखचितकिरीटमकुटोज्ज्वलम् ।
कौस्तुभेनोरसिस्थेन श्रीवत्सेनाप्यलङ्कृतम् ॥ १६९ ॥

१९. सर्वज्ञादि- B,C,D

(deties) in the eight slabs at the feet, the wheel of letters beginning fro *'a'* upto *'kṣa'* within that the discus, the support of all, occupying the root of door-posts, the two *tattvajñāna* and *kriyā* at the two door-posts, the foremost Parameśvara above Udumbara, Dharma behind it, Kālāgni and Varuṇa in the doors; O lordly sages! Śaṁkha and Padma treasures at the sides of the front entrances; the gods who assist in the worldly existence[102] beginning from Kāla and ending with[103] earth at the group of pillars and the inner areas there; the twelve gods Keśava etc. at the top of the pillar; the group of weapons discus and others stationed in the *prastara,*[104] an existent;[104a] four deities Varāha[105] and others in the four places of Nāsā,[106] Sudarśana along with the powers on the surface of the altar decorated with leaves. Vāsudeva, the supreme of the supreme in the *śikhākumbha;*[107] Sudarśana, the Lord of

102. *Bhavopakaraṇa*: Deities useful for those in the world.
103. *kālādivasudhānta*: Kāla, Padma, Kṣīrasamudra and Vasudhā.
104. *Prastara*: Ceiling.
104a. *sattārūpeṇa*: in the form of real existence.
105. *Varāhādi Catuṣṭaya*: Varāha, Nṛsiṃha, Amṛtāharaṇa and Śrīpati.
106. *Nāsācatuṣka*: window, door, fillet and frieze.
107. *Śikhākumbha*: pitcher supporting the roof.

रक्तकाञ्चनसन्मुक्तायुक्तया वनमालया ।
सब्रह्मसूत्रया चैव शोभितं परमेश्वरम् ॥ १७० ॥
मुख्यदक्षिणहस्तेन भीतानामभयप्रदम् ।
श्रोणीतटनिविष्टेन वामहस्तेन लीलया ॥ १७१ ॥
ध्रियमाणं गदां गुर्वीं निषण्णां धरणीतले ।
पश्चाद्दक्षिणहस्तेन चक्रं कालानलद्युति ॥ १७२ ॥
प्रणवध्वनिगर्भं तु हिमाद्रिशतशोधिकम् ।
शङ्खं वामकरेणापि दधानमतुलप्रभम् ॥ १७३ ॥
स्वदेहतेजस्सम्भूतज्वालामण्डलमध्यगम् ।
करुणापूर्णहृदयं जगदुद्धरणोद्यतम् ॥ १७४ ॥
अभिन्नपूर्णषाड्गुण्यविभवेनोपबृंहितम् ।
योगिध्येयमजन्नित्यं जगज्जन्मादिकारणम् ॥ १७५ ॥
साक्षाल्लक्ष्मीपतिं देवं नारायणमनामयम् ।
दृष्ट्वा प्रहृष्टहृदयः प्रणिपत्य मुहुर्मुहुः ॥ १७६ ॥
तुष्टाव कमलाकान्तं स्तोत्रैर्नानाविधैर्विधिः।
ततस्तत्स्तोत्रसन्तुष्टो नारायण उदारधीः ॥ १७७ ॥
पितामहमुवाचेदं मेघगम्भीरया गिरा ।
सन्तुष्टस्तपसा तेऽहमष्टाक्षरपरायण ॥ १७८ ॥
समभ्यर्चय मामत्र युगानामयुतं विधे ।
ततो भुवं गमिष्यामि केनचित्कारणेन तु ॥ १७९ ॥
इत्युक्तः स चतुर्वक्त्रो हर्षेण महतान्वितः ।
विमानं तत्समादाय स्थापयित्वा निजे गृहे ॥ १८० ॥
सात्वतोक्तविधानेन मनुनाष्टाक्षरेण तु ।
पूजयामास विधिवद्भोगैर्नानाविधैर्विभुम् ॥ १८१ ॥
एवं बहुषु कालेषु व्यतीतेषु मुनीश्वराः ।
सनत्कुमारो योगीन्द्रः कदाचित्क्षीरसागरात् ॥ १८२ ॥
सत्यलोकं समासाद्य तत्र नारायणं प्रभुम् ।
दृष्ट्वा श्रिया समोपेतं सर्वचित्तापहारिणम् ॥ १८३ ॥

weapons having a brilliance equal to that of crores of suns in His front; O brahmins! and filled by all worlds and all *adhvans,* all *tattvas* and all gods. Brahmā (whose seat is the lotus) beheld that *vimāna* named Ānandamaya. Beholding in this order, bowing again and again, circumambulating, he took permission from Viṣvaksena and entered within the *vimāna* doing the *japa* of the *aṣṭākṣaramantra* and saw the healthy[107a] god Nārāyaṇa actually the husband of Lakṣmī, the Supreme Person remaining having occupied the lotus, in the midst of the central region within the *vimāna,* with a divine body shining like the mass of autumnal clouds; God who contains all gods, the storehouse of all luminaries; filled with all good features; having omniscience and other qualities; emitting always light; having *jñāna* as its mark from His body, through the divine beautiful body which was revealed (manifested then); the great one destroying effortlessly the knowledge of those who meditate upon Him; shining with the hairs on the head, resem-

प्रणम्य प्राञ्जलिस्तिष्ठन्नुवाचेदं चतुर्मुखम् ।
भवान् गुरुः पिता चापि[२०] मम वात्सल्यवारिधे ॥ १८४ ॥
त्वत्तोऽन्यो नास्ति मे लोके गतिः सर्वार्थदायक ।
इयन्तं कालमीशोऽयं श्रीमान्नारायणो विभुः ॥ १८५ ॥
भवताराधितः सम्यग्भोगैर्नानाविधैरपि ।
अद्याहं यष्टुमिच्छामि भवदाराधितं विभुम् ॥ १८६ ॥
नारायणं जगन्नाथं दातुमर्हसि मे पितः ।
इति सम्प्रार्थितो ब्रह्मा पुत्रवात्सल्यवानपि ॥ १८७ ॥
विप्रयोगभिया विष्णोश्चिन्तापरवशोऽभवत् ।
तदा नारायणः श्रीमान् चिन्ताव्याकुलमानसम् ॥ १८८ ॥
दृष्ट्वाब्जसम्भवं प्रीत्या वाक्यमेतदुवाच ह ।
चिन्तां जहि महाबुद्धे विश्लेषान्मम पद्मज ॥ १८९ ॥
अर्चान्तरमिदं मेऽपि ददामि तव सम्प्रति ।
मामादाय मुनीन्द्रोऽयं संप्राप्य धरणीतलम् ॥ १९० ॥
संस्थाप्य पूजयेन्नित्यं पद्मकूटाभिधे गिरौ ।
यत्र मां द्रष्टुमनिशं तपस्यन्ति मुनीश्वराः ॥ १९१ ॥
इत्युक्त्वा भगवान् देवो रूपं स्वं हृदयोद्भवम् ।
श्रिया पुष्ट्या च सहितं प्रायच्छद्ब्रह्मणे तदा ॥ १९२ ॥
पितामहस्तदादाय रूपं श्रीपुष्टिसंयुतम् ।
अभ्यर्चयद्विशेषेण भोगैर्विस्मितमानसः ॥ १९३ ॥
ततः सनत्कुमारं तमाहूय कमलोद्भवः ।
सन्तोषोत्फुल्लनयनः प्रोवाचेत्थं मुनीश्वराः ॥ १९४ ॥
सनत्कुमार हे वत्स सत्पुत्रोऽसि भवान्मम ।
साक्षान्नारायणो देवो यतः सानुग्रहस्त्वयि ॥ १९५ ॥
इत्युक्त्वाथ मुनीन्द्राय दिव्यमष्टाक्षरं मनुम् ।
उपदिश्य तदर्थांश्च तथा सात्वतसंज्ञकम् ॥ १९६ ॥

२०. चासि- B,C,D

bling the (slab of) collyrium that is cut, swarm of bees, dense and curved, splendid, dusted with camphor (powders), intertwined with flowers and the crest overspread with crown; shining with the ornamental mark using (appearing) in the forehead resembling the young (rising) moon, with fine eyebrows, fine nose; soft lower lip, graceful and smiling with the eyes resembling blue lotus, pure like the cow's slightly red milk; giving nourishment to the world with calm (cool) glances; with shining plank-like cheeks; with ear-rings radiant in the ears; shining with the chin having the flow of (filled or smeared with) the charm of the face; the region of the face shining like the spotless autumnal moon; having the neck resembling conch; with high (plumpy) shoulder blades; having long arms; having expansive chest; with four hands; having energetic limbs; having brilliant lotus-like hands; having a garment of yellow silk; with a depressed nave, thin belly, having pair of charming thighs; having two beautiful shanks, with lotus-like feet glittering with radiant gem-set anklet and other ornaments; having the limbs anointed with a splendid sandal-paste; wearing a beautiful dress; with a divine garland around (the body) bedecked with divine ornaments; shining with a crest, with a crown set with many gems; adorned with the Kaustubha in the chest and also with Śrīvatsa, Supreme Lord who is beautified by Vanamālā, having red gold and good pearls and Brahmasūtra, offering with the main right hand[108] security to those who are afraid (of the world), holding with the left hand resting on the hip, the heavy club sportively which rests on the ground, holding with the hind right hand the discus which has the brilliance of Kālānala[109] and with the left hand the conch of matchless brilliance, having the sound of Praṇava within it and greater than one hundred Himālaya; who is amidst the circle of flames[110] rising from the bodily lustre; whose heart is filled with mercy; who is supported (made powerful) by the glory of undivided and full *ṣāḍguṇya*; who is to be meditated

108. *Mukhyadakṣiṇahasta: abhayahasta.*
109. *Kālānala*: just above *Ādhāraśakti*; it is to occupy the door.
110. *Jvālāmaṇḍala*: circle of flames; cf: *vahniḥ śikhāyā madhye paramātmā vyavasthitaḥ* Nārāyaṇasūkta.

महोपनिषदं तन्त्रं ग्राहयामास योगिनम् ।
यो मूलवेदो विख्यातस्तादृक्तस्मात्परिस्नुतम् ॥ १९७ ॥
सिद्धिमोक्षप्रदं विप्राः सर्वशास्त्रार्थगर्भितम् ।
यत्र शान्ततरं व्यूहं शान्तोदितमनन्तरम् ॥ १९८ ॥
सुषुप्तिसंज्ञं स्वप्नाख्यं जाग्रद्व्यूहं यथोदितम् ।
मूर्त्यन्तरं केशवाद्यं प्रादुर्भावान्तरं तथा ॥ १९९ ॥
हृत्पद्मपद्मपीठादौ लक्ष्मीपुष्ट्यादिशक्तिभिः ।
लाञ्छनैश्शङ्खचक्राद्यैर्गरुडप्रमुखैरपि ॥ २०० ॥
भूतसिद्धादिभिः शास्त्रपर्यन्तैः पूजनं हितम् ।
विश्वत्रातृनृसिंहस्य[२१] दीक्षापूर्वं तथा परम् ॥ २०१ ॥
विभवव्यूहसूक्ष्माख्यमधिकारं यथाक्रमम् ।
समयीपुत्रकादीनां चतुर्णामभिषेचनम् ॥ २०२ ॥
तथैव समयाचारं मूर्तीनां स्थापनक्रमः ।
मन्त्रमण्डलमुद्राणां कुण्डादीनां च लक्षणम् ॥ २०३ ॥
यत्र प्रोक्तं भगवता लोकोज्जीवनहेतुना ।
तदर्थांश्चोपदिश्याथ तत्प्राप्तिं च व्यवर्णयत् ॥ २०४ ॥
इदं हि सात्वतं तन्त्रं वासुदेवाज्जगत्प्रभोः ।
सङ्कर्षणेन सम्प्राप्तं तस्मात्सङ्कर्षणात्मनः ॥ २०५ ॥
प्रद्युम्नाख्येन सम्प्राप्तमनिरुद्धेन वै ततः ।
अनिरुद्धान्मया प्राप्तं मत्तो रुद्रादिभिस्तथा ॥ २०६ ॥
सर्वेषु दिव्यशास्त्रेषु नास्त्यस्मादधिकं मुने ।
यथा सर्वेषु मन्त्रेषु नास्ति चाष्टाक्षरात्परम् ॥ २०७ ॥
एतदुक्तविधानेन नारायणममुं मुने ।
समभ्यर्चय लोकेशं भोगैः सांस्पर्शिकादिभिः ॥ २०८ ॥
वैकुण्ठवर्धनं नाम क्षेत्रमस्ति महीतले ।
तत्रास्ति पद्मकूटाख्यः कश्चिद्गिरिवरो महान् ॥ २०९ ॥

२१. विश्वत्राता- B,C

upon by the Yogins, unborn, eternal and cause of production and other of the world. With a delighted heart on seeing Him and bowing to Him again and again, Brahmā (Vidhi) extolled the spouse of Kamalā with various kinds of *śāstras*. Then Nārāyaṇa having exalted wisdom, was pleased with his hymns of praise and said this to Pitāmaha in a voice deep like the (sound) of the cloud, "O devoted to *aṣṭākṣara*! I am pleased with your penance. O brahman! you worship me here for ten thousand *yugas*.[111] Then I shall go to earth for some reason." When he thus said, Brahmā (four-faced) became much delighted, took that *vimāna* and installed it in his house. He worshipped the Lord duly by the method stated in the Sātvata[112] and the *aṣṭākṣaramantra* with various kinds of services. O lordly sages! when a long time passed thus, Sanatkumāra, the best Yogin went to Satyaloka from the milky ocean. He saw there Lord Nārāyaṇa along with Śrī captivating the mind of all persons. He bowed to him and stood with folded palms. The Lord then said to four-faced God this, "You are my preceptor and also father to me, O ocean of affection! there is no one in the world other than you to be a way (for me); O giver of all results! this Lord Śrīmannārāyaṇa was worshipped by you all this period properly with various kinds of enjoyable services. Now I wish to worship the Lord who was worshipped by you." O father! you would please give me Nārāyaṇa, the Lord of the worlds. Brahmā who was thus requested was affectionate with the son (Sanatkumāra), yet afraid of separation from Viṣṇu, he became anxious. At that time Śrīmannārāyaṇa finding him the lotus-born as having the mind confounded by anxiety said to him these words out of affection. O great wise man! leave off anxiety, O lotus-born! born of separation from me. I give you now another idol of myself. This eminent sage shall take me and go to earth and having installed; sage shall take me and go to earth and having installed me shall always worship me in the hill called Padmakūṭa; where eminent sages are doing penance without break in order to see me. Having said this, Bhagavān gave then to Brahmā his own form born of His heart along with Śrī and Puṣṭi. Pitāmaha took that form (idol) which had Śrī and Puṣṭi and worshipped with an astounded mind, particularly with services. Then he who was born of lotus called Sanatkumāra said in this way, "O lordly sages! with his eyes wide opened due

111. *Yugamayutam: Yuga:* long mundane period of years; *ayuta*= 10000.
112. *Sātvatokta:* as stated in the Sātvata system.

कावेर्या उत्तरे भागे मुने योजनमात्रतः ।
अप्राकृतं हि तत्स्थानं भूवैकुण्ठमिति श्रुतम् ॥ २१० ॥
पुरा भगवदाऽऽज्ञप्तस्साक्षाच्छेषो हि शैलताम् ।
सम्प्राप्यागमनं विष्णोः प्रतीक्षन् वर्ततेऽधुना ॥ २११ ॥
विरजाप्यंशभागेन तद्गिरेरुत्तरे तटे ।
प्रवहत्यमला नित्यं सर्वदोषप्रणाशिनी ॥ २१२ ॥
तथैवानेकतीर्थानि क्षेत्राणि विविधानि च ।
सन्ति तत्र गिरिश्रेष्ठे सेव्यानि विबुधोत्तमैः ॥ २१३ ॥
कलौ युगेऽपि तत्रत्या न दुष्यन्ति कदाचन ।
तस्य प्रलयकालेऽपि नाशो नास्ति गिरेर्मुने ॥ २१४ ॥
ततस्तत्सदृशं स्थानं ब्रह्माण्डान्तर्न किञ्चन ।
तस्मिन् गिरौ मुनिवरा बहवः संशितव्रताः ॥ २१५ ॥
नारायणममुं द्रष्टुं तपस्यन्त्मलाशयाः ।
तेष्वप्यनुग्रहो जातो देवस्यास्य कृपानिधेः ॥ २१६ ॥
तस्माद्विमानमेतर्हि समादाय समाहितः ।
तस्मिन् गिरिवरे स्थाप्य यज नारायणं प्रभुम् ॥ २१७ ॥
एवमुक्तो मुनिवरः संन्तुष्टहृदयस्ततः ।
पितामहाद्देवदेवं लब्ध्वा नारायणं प्रभुम् ॥ २१८ ॥
फाल्गुन्यां पौर्णमास्यां हि हस्तर्क्षे मुनिसत्तमाः ।
तमानीय गिरिश्रेष्ठं तन्मूर्ध्नि मुनिसेविते ॥ २१९ ॥
तीरे तीर्थवरस्यैतद्विमानममितप्रभम् ।
संस्थापयामास तदा तत्रत्या मुनिपुङ्गवाः ॥ २२० ॥
दृष्ट्वा नारायणं देवं हर्षेण महतान्विताः ।
अस्माकमिह कल्याणं कल्याणमिति चोचिरे ॥ २२१ ॥
ततः कल्याणतीर्थं तत्प्रवदन्ति मनीषिणः ।
ततः सनत्कुमारस्तु सात्वतोक्तविधानतः ॥ २२२ ॥
समर्चयन् जगन्नाथं सन्तुष्टहृदयोऽभवत् ।
यतो नारायणस्तत्र गिरौ वसति सन्ततम् ॥ २२३ ॥

to delight. Sanatkumāra, you are my dear son, as Lord Nārāyaṇa has personally shown favour to you." After telling him thus, he instructed the prominent sage the divine *aṣṭākṣaramantra* and made that Yogin acquire its *(aṣṭākṣara's)* meaning and the Tantra Mahopaniṣad[113] called Sātvata, which is reputed as the original Veda, O brahmins! which issued from that kind, which offers success and *mokṣa*, contains the sense of all *śāstras*, where the *vyūha* is very calm and then calmly rising, having the names, *suṣupti, svapna,* working, *vyūha* as it is said. Keśava and others are other forms and are other manifestations. Worship (of God) is beneficial in the lotus-seat of lotus-like heart along with the powers. Lakṣmī, Puṣṭi and other marks like conch, discus and others, Garuḍa and others and beginning with living beings, *siddhas*, ending with the *śāstras.*[114] This is to be done, after initiation, for Nṛsiṃha, the protector of the world, and then *para, vibhava, vyūha* and *sūkṣma*[115] with qualification in due order. Ablution is to be done for the four (aspirants) *Samayī Putraka* and others.[116] Likewise is the order of installation for the forms according to the practice of the conventions. He described the marks (features) of mantra, *maṇḍala, mudrā* and the fire-pits, as they were stated by Bhagavān with a desire to enable the world to live, instructed their sense and the way of getting them. This is the Sātvatatantra got by Saṃkarṣaṇa from Vāsudeva, the Lord of the worlds, then by him called Pradyumna from Saṃkarṣaṇa and by Aniruddha from him. I got it from Aniruddha and by Rudra and others from me. O sage! there is nothing among all divine systems greater than this, just as there is no mantra among all the mantras greater than *aṣṭākṣara*. O sage! worship according to the mode stated this Nārāyaṇa, the Lord of the worlds, with *Sāṃsparśika* and other services. There is a holy place on earth called Vaikuṇṭhavardhana. A great and prominent hill is there called Padmakūṭa, O sage! in the northern side of the river Kaveri at a distance of *yojana.*[117] It is said that place which is non-materialistic is Bhūvaikuṇṭha. Ādiśeṣa assumed the state of the hill formerly at the personal

113. Mahopaniṣad: This is the name given to the Pāñcarātra Āgama, see the colophones in Pād. S.
114. *Śāstṛ* is the correct reading in the place of Śāstras, name of a deity (LT. 25.181).
115. *Sūkṣma:* See LT. ch. 44.
116. See SS. XIX for *vaibhavīya* and *vyūha dīkṣā*; the office of those who take to these is meant here.
117. *yojanā:* a distance of about eight miles.

नारायणाचल इति ततः प्रभृति कथ्यते ।
तत्र नारायणस्यैवमवतारः समीरितः ॥ २२४ ॥
अर्चान्तरन्तु यत्प्रोक्तं नारायणहृदुद्भवम् ।
तच्चापि तं गिरिं प्राप कुतश्चित्कारणात्पुरा ॥ २२५ ॥
तद्वृत्तमिह वक्ष्यामि शृणुध्वं मुनिपुङ्गवाः ।
पुरा नारायणः श्रीमान् लोकरक्षणहेतुना ॥ २२६ ॥
अवतीर्य रघोर्वंशे[२२] रामो रक्षःकुलान्तकः ।
पितृवाक्योपदेशेन दण्डकारण्यवासिनाम् ॥ २२७ ॥
मुनीनां रक्षणार्थाय तत्र तत्राश्रमे वसन् ।
लक्ष्मणेन च लावण्यपूर्णया सीतयान्वितः ॥ २२८ ॥
नारायणगिरिं प्राप्य कदाचिन्मुनिसेवितम् ।
कृतातिथ्यो मुनिगणैः कौतूहलसमन्वितैः ॥ २२९ ॥
अधित्यकायां तस्याद्रेस्तुङ्गशृङ्गेऽतिमञ्जुले ।
सीतावारिविहारार्थं सुमित्रासूनुना क्षणात् ॥ ३३० ॥
धनुष्कोट्या कृते खाते सद्यस्सञ्जातवारिणि ।
विहृत्य सीतया सार्धं निमज्यान्तर्जले जपन् ॥ २३१ ॥
ऋचोऽघमर्षणीस्तत्र ददर्श परमाद्भुतम् ।
रूपं भगवतः पश्चादुन्मज्यालोच्य राघवः ॥ २३२ ॥
पर्यटन् परितःशैलं विस्मयाविष्टमानसः ।
पारे कल्याणतीर्थस्य पद्मपत्रायतेक्षणम् ॥ २३३ ॥
पश्यन्नारायणं देवे प्रणम्य शिरसाऽसकृत् ।
पूजयन् कतिचिन्मासानुवास तदनन्तरम् ॥ २३४ ॥
उवाच भगवान् रामं परितुष्टोऽस्मि पूजया ।
दत्ताभयो मुनीनां त्वं जित्वा राक्षसपुङ्गवान् ॥ २३५ ॥
सर्वैः परिजनैस्सार्धं साकेतपुरमाविश ।
तत्रांशेनागमिष्यामि तदा मां यष्टुमर्हसि ॥ २३६ ॥

२२. यदोर्वंशे - B, C, D

order of Bhagavān and is now waiting for Viṣṇu's arrival. The river Virajā[118] which is ever defectless and destroys all defects, flows to north of that hill through a part of itself. There are in that best mountain many holy waters, various kinds of holy places which are resorted[119] to by very wise men. Those, who are there, do not ever become defective even in the Kaliyuga. O sage! there is no destruction for it even at the time of deluge. There is no place equal to it within *Brahmāṇḍa.*[120] There are many eminent sages in that hill who had firmly adhered to vows.[121] They do penance to behold this Nārāyaṇa with spotless intention. This God, the storehouse of mercy has become gracious to them. Therefore take now[122] the *vimāna,* install (it) in that prominent hill with a composed mind and worship Lord Nārāyaṇa.

The eminent (best) sage who thus said (was instructed) had his heart filled with joy. Then he got received the God of gods from Balarāma. He brought Lord Nārāyaṇa to that[122] prominent hill, O good sages! on the full moon day in the Phālguna month. He installed that *vimāna* of boundless splendour on the bank of this splendid tank (situated) on the top of it (hill) which is resorted to by the sages. They (the sages) who were there were filled with great joy on seeing God Nārāyaṇa and said, "Good prosperity! good prosperity! for us here." Hence this is called *Kalyāṇatīrtha* by the scholars. Then Sanatkumāra worshipped the Lord of the worlds according to the method stated in the Sātvata system and had his heart became filled with joy. It (that hill) is thenceforth called Nārāyaṇācala, as Nārāyaṇa dwells always (there) in that hill. The descent of Nārāyaṇa is thus there.

The other idol, which arose from Nārāyaṇa's heart, as stated (above), also reached ahead that hill for some reason. O eminent sages! I shall relate that occurrence (of His reaching that hill). Listen. Formerly, Nārāyaṇa descended with Śrī in Raghu's family as Rāma for protecting the world. He, who caused the death of the race of *Rākṣasas,* lived in the various hermitages, under the instructions from (the words of) his father, in order to protect the

118. Virajā: Name of a river which is free from dust, a river flowing at the frontier of the material world adjacent to Vaikuṇṭha.
119. *Sevyāni*: fit to be served. The root *sev* means to serve, to take, to make use of cf. *Kumārasambhava* VI. 56b.
120. Brahmāṇḍa: Universe conceived to be huge and circular like egg.
121. *Saṃśitavrata*: firmly adhering to a vow.
122. *Etarhi:* now; *etatvam* has no sense.

इत्युक्तो रघुशार्दूल इन्दिरारमणाज्ञया ।
कृत्वा निष्कण्टकां पृथ्वीं साकेतनगरे वरे ॥ २३७ ॥
अभिषिक्तः स्वभक्ताय राक्षसेन्द्राय धीमते ।
स्ववंशाराधितं देवं दत्त्वा रङ्गेश्वरं विभुम् ॥ २३८ ॥
नीते रङ्गाधिपे तेन चिन्ताऽविष्टोऽभवत्तदा ।
तद्विदित्वा चतुर्वक्त्रः श्रीभूमिसहितं विभुम् ॥ २३९ ॥
नारायणांशमादाय साकेतनगरीं जवात् ।
समभ्येत्य च रामाय ददौ स्वाराधितं हरिम् ॥ २४० ॥
ततो रामः संप्रहृष्टः श्रीभूमिसहितं विभुम् ।
अर्चयामास विधिवच्चिरं निजगृहे द्विजाः ॥ २४१ ॥
अतो रामप्रिय इति तस्य नामाभवद्द्विजाः ।
ततः कुशो रामपुत्रः स्वपित्राराधितं विभुम् ॥ २४२ ॥
पूजयन् स्वसुतां काञ्चिद्यदुवंश्याय भूभृते ।
दत्त्वा तया प्रार्थितःसन् प्रादात्तस्यै तमच्युतम् ॥ २४३ ॥
लब्ध्वा कन्यां च तं देवं यदुशेखरसंज्ञकः ।
मथुरानगरीमेत्य तत्रैव[२३] निजमन्दिरे ॥ २४४ ॥
संस्थाप्य कमलाकान्तं समभ्यार्चयदादरात् ।
ततस्तु तत्क्रमाल्लब्ध्वा यदुवंशसमुद्भवः ॥ २४५ ॥
कृष्णः श्रियः पतिं देवं पूजयन् विनतासुतात् ।
प्राप्तं किरीटमतुलं कलशार्णवशायिनः ॥ २४६ ॥
समर्प्य तस्मै देवाय विविधोत्सवमातनोत् ।
ततः कदाचिन्मुसली तीर्थयात्रानिमित्ततः ॥ २४७ ॥
गत्वा नारायणगिरिं तत्र कल्याणनामके ।
तीर्थे तथाऽष्टतीर्थेषु स्नात्वा तच्छैलमूर्धनि ॥ २४८ ॥
योगासनसमासीनं योगानन्दं जगत्प्रभुम् ।
सर्वदेवमयं देवं सर्वेषां तेजसां निधिम् ॥ २४९ ॥

२३. तत्र वै - B, D

sages who were living there in the Daṇḍakāraṇya. He was accompanied by Lakṣmaṇa and lovely Sītā.

Once (Śrī Rāma) came to Nārāyaṇagiri, resorted to by the sages and was shown hospitality by the hosts of sages (who became) filled with curiosity.[123] The Son of Sumitrā dug, in a moment, with the curved end of the bow, (the ground) for Sītā's sport in water in the very lovely table land of that hill having lofty peaks. After sporting with Sītā in the water that arose immediately (just) then, Rāma plunged and did *japa,* within the water, of *aghamarṣaṇark*[124] and beheld the great marvellous form of Bhagavān. He got up and reflected (upon it). He roamed about the hill with the mind filled with wonder. He saw God Nārāyaṇa, having eyes long like the petals of the lotus. He bowed with his head to Him many a time. He lived there for some months worshipping (Him). After that, Bhagavān told Rāma that he was pleased with (Rāma's) worship (and said), "You give security (freedom from fear) to the sages and conquer the great Rākṣasas and enter the town of Sāketa with all retinue. I will come there with a part of mine. Then you shall worship me." The eminent scion of Raghu's family, who was thus addressed made the earth rid of thorns[125] at the command of the lover of Indirā. He was coronated in the splendid city of Sāketa. He offered, to his devotee the wise and eminent Rākṣasa, God, Lord of (Śrī) Raṅga who was worshipped in his family. When the Lord of (Śrī) Raṅga was taken away, he was then filled with anxiety. On knowing this, the four-faced God went speedily to Sāketa city taking Nārāyaṇa's parts (namely Hari whom he had worshipped), and gave it to Rāma. Then Rāma rejoiced at this, worshipped Hari who was with Śrī and Bhūmi, O brahmins! duly in his house for a long time. O brahmins! Rāmapriya became His (Hari's) name. Then Kuśa, Rāma's son, worshipped the Lord who was adored by his father. He gave his daughter (in marriage) to a king born of Yadu's family. He gave her, at her request, that Acyuta. That (king) called Yaduśekhara received the girl and the Lord and went to Mathurā city and installed Him in his house there itself and worshipped the spouse of Kamalā with respect. Then Kṛṣṇa, who came (was born) in the family of Yadu, got (Him) in due order (sequence of heredity) and was worshipping the Lord, husband of Śrī. He offered, to that God, the match-

123. *Kautūhala:* curiosity; vehement desire.
124. *Aghamarṣaṇa ṛk:* RV. X. 190.
125. *Niṣkaṇṭaka: Kaṇṭaka* thorn; *niṣkaṇṭaka* free from thorns, enemy.

सर्वलक्षणसम्पूर्णं सार्वज्ञ्यादिगुणैर्युतम् ।
निष्टप्तकनकाभं च सम्पूर्णाङ्गं महातनुम् ॥ २५० ॥
घोरशार्दूलवदनं चण्डमार्ताण्डलोचनम् ।
सौदामिनीचयप्रख्यैर्लोमभिः परिपूरितम् ॥ २५१ ॥
अरुणाम्भोजपत्राभवज्राधिककरोरुहम् ।
चलत्फणीश्वरसटं चन्द्रकोटितडिद्द्युतिम् ॥ २५२ ॥
प्रलयाम्बुधिनिर्घोषमुद्गिरन्तं स्ववाचकम् ।
युगान्तहुतभुग्ज्वालामण्डलान्तर्व्यवस्थितम् ॥ २५३ ॥
जान्वासक्तभुजद्वन्द्वं योगपट्टविभूषितम् ।
रथाङ्गशङ्खधर्तारं पश्चाद्बाहुद्वयेन च ॥ २५४ ॥
मार्ताण्डकोटिसदृशकिरीटमकुटोज्ज्वलम् ।
कौस्तुभेनोरसिस्थेन श्रीवत्सेनाप्यलङ्कृतम् ॥ २५५ ॥
रत्नकाञ्चनसन्मुक्तायुक्तया वनमालया ।
सब्रह्मसूत्रया चैव शोभितं परमेश्वरम् ॥ २५६ ॥
दिव्यगन्धानुलिप्ताङ्गं दिव्याम्बरधरं तथा ।
दिव्यस्रग्वेष्टनोपेतं दिव्यालङ्कारमण्डितम् ॥ २५७ ॥
सुभीषणं सौम्यरूपं स्वाश्रिताभीष्टसिद्धिदम् ।
देवं नरहरिं दृष्ट्वा नत्वा तत्पादपङ्कजे ॥ २५८ ॥
स्तोत्रैर्नानाविधैः स्तुत्वा सन्तुष्टहृदयो हली ।
तस्मिन् गिरिवरे विप्रास्तत्र तत्र च सञ्चरन् ॥ २५९ ॥
आनन्दमयमध्यस्थं सौन्दर्यमृतवारिधिम् ।
दृष्ट्वा नारायणं देवं निमग्नो विस्मयाम्बुधौ ॥ २६० ॥
नत्वा तत्पादकमले तुष्टावेत्थं जगत्पतिम् ।
जितन्ते पुण्डरीकाक्ष जितन्ते भक्तवत्सल ॥ २६१ ॥
जितन्ते कमलाकान्त जितन्ते पुरुषोत्तम ।
नारायण नमस्तेऽस्तु वासुदेव नमोऽस्तु ते ॥ २६२ ॥
नमोऽस्तु विष्णवे तुभ्यं नमस्ते सर्वशेषिणे ।
नमस्ते पररूपाय नमस्ते व्यूहरूपिणे ॥ २६३ ॥

less crown of the Lord lying in the milky ocean, which was got through Vinatā's son (Garuḍa) and celebrated duly the festivals of various kinds. Then once Balarāma[126] (having the pestle) went to Nārāyaṇagiri in the cause of pilgrimage.[127] He bathed in the holy place (having water) called Kalyāṇa and likewise in eight places (there) having water and saw on the top of that hill, God the Lord of the world Yogānanda Narasiṃha, who was seated in the Yogic posture, who contained within Himself all the Gods, the store-house of all lustres, full of all good features, having omniscience and all other qualities of the splendour of thoroughly heated gold, complete in (all) the limbs, having a huge body with a dreadful tiger-like face, with eyes like the blazing sun, filled (covered) with the hairs resembling the collection of lightning, having nails more harsh than the adamantine stone and resembling the petals of the red lotus, with manes resembling the Lord of snakes in motion, having a brilliance of lightning and crores of moons, releasing (His name) loud sounding like the ocean at deluge, announcing himself; staying within the circle of the flames of fire at the end of the *yuga*, with the two hands resting on the knees, adorned with Yogapaṭṭa,[128] holding the discus[129] and conch with the two hind hands; radiant with the crest having the crown resembling crores of suns, adorned with the Kaustubha on the chest and Śrīvatsa; (who was) Parameśvara who was shining with Vanamālā having (wreathed with) gems, gold and good pearls and a shining sacred thread, with the limbs smeared with splendid sandal-paste (perfume), wearing a fine cloth, covered with charming garland, decorated with splendid and very bright ornaments, having a calm form, granting the desired fruit for those who resort to Him. He bowed at His lotus-like feet. He (Balarāma)[130] extolled Him with various kinds of praises who became rejoiced. O brahmins! He moved about that good hill and saw God Nārāyaṇa, who was full of bliss and an ocean of nectar of beauty and was immersed in

126. *Musalī:* having pestle, club, name of Balarāma.
127. *Nimittataḥ: nimitta* cause; *Tīrthayātrā-nimitta,* because of undertaking pilgrimage.
128. *Yogapaṭṭa:* cloth thrown over the back and knees of a devotee during meditation or pilgrimage.
129. *Rathāṅga:* wheel, a part of the chariot, discus is also called wheel; hence an indirect mention of the discus.
130. Halī: *hala,* ploughshare; one who holds it, name of Balarāma.

नमो विभवरूपाय नमस्ते त्वन्तरात्मने ।
नमस्तेऽर्चावताराय नानाकाराय ते नमः ॥ २६४ ॥
भवान् हि लोकरक्षार्थं लक्ष्म्या कारुण्यरूपया ।
सुदर्शनेनापि युक्तो विहरस्यत्र भूधरे ॥ २६५ ॥
अद्य मे सफला दृष्टिः सौन्दर्यामृतवारिधिः ।
यद्भवान् सर्वलोकेशो मम दृष्टिपथं गतः ॥ २६६ ॥
पुण्यक्षेत्रेषु सर्वेषु सर्वेष्वायतनेषु च ।
न पश्यामि जगन्नाथ भगवन्तं भवादृशम् ॥ २६७ ॥
शरणं त्वां प्रपन्नोऽस्मि शरणागतवत्सल ।
कटाक्षैः करुणापूर्णैः समालोकय मां विभो ॥ २६८ ॥
एवं नानाविधैः स्तोत्रैः स्तुतो नारायणो हरिः ।
उवाच बलभद्रं तं करुणापूर्णमानसः ॥ २६९ ॥
बलभद्र भवान् भक्तः शेषोऽसि मम किङ्करः ।
अभीप्सितं किं भवतो ब्रूहि तत्प्रददामि ते ॥ २७० ॥
इत्युक्तो बलभद्रोऽयं प्रत्युवाच जगत्प्रभुम् ।
नारायण दयाम्बोधे तव कैङ्कर्यतो विना ॥ २७१ ॥
किमस्त्यभीप्सितं नाथ त्वामिहार्चयितुं विभो ।
अभीप्सामि रमाकान्त पूरयास्य मनोरथम् ॥ २७२ ॥
इति सम्प्रार्थितो देवः प्रत्युवाच बलं तदा ।

श्रीनारायणः —
अस्ति ते विमला भक्तिः मयि यादवनन्दन ॥ २७३ ॥
प्रथमं शेषरूपो मे कैङ्कर्यमकरोद्भवान् ।
ततस्तु लक्ष्मणो भूत्वा मामाराधितवानिह ॥ २७४ ॥
इदानीमपि मां यष्टुं बलभद्र त्वमर्हसि ।
कलावपि युगे भूयः कश्चिद्भूत्वा द्विजोत्तमः ॥ २७५ ॥
नानाविधैर्भोगजालैरर्चनं मे करिष्यसि ।
इत्युक्तो देवदेवेन बलभद्रः प्रहृष्टधीः ॥ २७६ ॥

the ocean of wonder. Bowing at His lotus-like, feet, he praised thus the Lord of the world, "O lotus-eyed! victory to you, victory to you affectionate to your devotees! victory to you the lover of Kamalā, victory to you the Supreme Person Nārāyaṇa! may my salutations be to you, Vāsudeva! may the salutations be to you, O Viṣṇu! may the salutations be to you, O Principal Person[131] for all, salutations to you, salutations to you, having the supreme form! salutations to you having the *vyūha* form! salutations to you, having the *vibhava*[132] form! salutations to you, inner controller! salutations to you, descended in the form of idol! salutations to you, having various forms! you sport here on earth with Lakṣmī, an embodiment of pity and also (with) Sudarśana.[133] My eye-sight has now borne fruit, since you, an ocean of the nectar-like beauty and the Lord of all worlds, have come within the range of my eyes, O Lord of the worlds, I do not see Bhagavān like you in all the holy places and all temples. O dear to those who seek your refuge! I have sought refuge under you. O Lord! look at me with glances filled with pity, Nārāyaṇa!" Hari, who was extolled (thus) with various *stotras*, said to Balabhadra[134] with His mind full of pity, "O Balabhadra! you are (my) devotee. You are Śeṣa, my servant. Tell me, what you desire to get? I shall give it to you." Balabhadra, who was told thus, replied to the Lord of the world, "Nārāyaṇa, ocean of mercy! what is there to be wished for other than rendering service to you? O protector! O Lord! I wish to worship you here. O lover of Ramā! fulfil the desire of this person." Requested thus, the Lord replied then to Bala.[135]

Śrī Nārāyaṇa: "O son of the Yādava![136] you have spotless devotion for me, you did first service to me, taking the form of (Ādi) Śeṣa, you became Lakṣmaṇa then and worshipped me here. O Balabhadra! you deserve even now to worship me. You would become an eminent Brahmin again in the *Kaliyuga* and would worship me with various multitude of service." Balabhadra who was thus told by the God of gods became joyous in mind and worshipped

131. Sarvaśeṣin: (*Sarva:* all; *śeṣin:* principal, master) master of all.
132. Vibhava: *avatāra*, divine descent.
133. Sudarśana: Viṣṇu's discus, which is ever present with Him.
134. Balabhadra: Balarāma.
135. Bala: Balarāma; a part of the name is used to address or refer to those in whose full name this word occurs, cf. Bhīma for Bhīmasena; see Bh. P.V. 157.23 for the use of the word Bala.
136. Yādavanandana: (Nandana: one who delights another) that is, Kṛṣṇa who delights the members of Yadu's family; cf. Raghunandana.

पूजयामास विधिवद्भोगैर्नानाविधैर्हरिम् ।
तदर्चनेनातितुष्टः श्रीमन्नारायणो विभुः ॥ २७७ ॥
उत्सवादीन् कर्तुकामं बलमेवमुवाच ह ।
श्रिया भूम्या च सहितं रूपं मम हृदुद्भवम् ॥ २७८ ॥
मथुरायां भवद्गेहे पूज्यते किल यादव ।
तदानीयोत्सवार्चां मे कृत्वा नानाविधोत्सवान् ॥ २७९ ॥
कर्तुमर्हसि भक्त्या त्वं तेन तुष्याम्यहं हलिन्[२४] ।
एवमुक्तो रौहिणेयः त्वरया मथुरां पुरीम् ॥ २८० ॥
एत्य कृष्णाय तद्वृत्तं विस्तरेण न्यवेदयत् ।
तच्छ्रुत्वा भगवान् कृष्णो बभूवातीव विस्मितः ॥ २८१ ॥
ततो यदूद्वहौ कृष्णबलरामौ श्रियःपतिम् ।
शिबिकायां समारोप्य सर्वाभरणभूषितम् ॥ २८२ ॥
यात्रोपकरणैः सर्वैश्चतुरङ्गबलैस्सह ।
माघमासे तु चित्रर्क्षे[२५] सुमुहूर्ते मनोहरे ॥ २८३ ॥
नीत्वा गिरिवरं तत्र नारायणपुरो भुवि ।
संस्थाप्य च महाऽऽनन्दात्पूजयामासतुर्हरिम् ॥ २८४ ॥
ततस्तु देवदेवस्य कर्तुकामौ महोत्सवम् ।
बल्यर्चां स्नपनार्चाञ्च प्रतिष्ठाप्याज्ञया हरेः ॥ २८५ ॥
महोत्सवन्तु विधिवत्कृत्वा देवस्य शार्ङ्गिणः ।
फाल्गुने मासि हस्तर्क्षे सर्वतीर्थसमाश्रिते ॥ २८६ ॥
तस्मिन् कल्याणसरसि चक्रातेऽवभृथोत्सवम् ।
यतस्तत्रार्चितो देवो यादवाभ्यां रमासखः ॥ २८७ ॥
तदाप्रभृतितच्छैलो यादवाद्रिरितीर्यते ।
इति नारायणस्यास्य माहात्म्यं कीर्तितं मया ॥ २८८ ॥
इतः परं यच्छ्रोतव्यं कथ्यतां तन्मुनीश्वराः ।

२४. बलिन् - B
२५. चित्रार्क्षे - B, D

Hari[137] duly with various kinds of services. The Lord Śrīman Nārāyaṇa was much pleased with his worship, said thus to Bala who desired to perform festivals, "O descendent of Yadu! the form, which is associated with Śrī and Bhūmi and which arose from my heart,[138] is reported to be worshipped in your house at Mathurā. You take it, make an *utsava* idol and you deserve to celebrate with devotion with the various kinds of festivals. O Halin! I would be pleased with that." Balarāma,[139] who was said thus, went quickly to Mathurā and informed Kṛṣṇa about that happening in detail. On hearing this, Lord Kṛṣṇa became much astonished. Then Kṛṣṇa and Balarāma, the eminent[140] among Yādavas, placed the spouse of Śrī in a palanquin decorated with all ornaments. They took (Him) to the splendid hill with all the expedients for marching and all forces having four[141] limbs at a pleasant and good *muhūrta* in Citrā star in Māgha[142] month. They installed Him in the place Nārāyaṇapura[143] and worshipped Hari with great joy. Then desired to celebrate *mahotsava*, they installed, at the command of Hari, *bali* idol and *snapana* idol. They duly performed *mahotsava* for Lord Śārṅgin[144] in the Phālguna[145] month. They celebrated the festival of *avabhṛtha*[146] in the Kalyāṇa tank where all holy waters flow, when the star was *hasta*. That hill is called Yādavādri from that time, because the Lord who has the company of Ramā was worshipped by the two Yādavas. I have said thus the greatness of Nārāyaṇa, O lordly sages! tell me what you are to hear beyond this.

137. Hari: name of Viṣṇu.
138. *Hṛdudbhava:* a form that arose from the heart, a form conceived in the heart.
139. Rauhiṇeya: Name of Balarāma.
140. Yadūdvaha: One who maintains the traditions of Yadu, as his descendent, cf. Raghūdvaha.
141. *Caturaṅgabala:* army or force having chariots, elephants, horses and foot soldiers as its limbs.
142. *Māghamāsa:* lunar month when moon is in conjunction with the star Māgha on the full moon day.
143. *Bhuvi:* A place called Nārāyaṇapura in the world.
144. Śārṅgin: Viṣṇu, having the bow Śārṅga.
145. Phālguna: lunar month when the moon is in conjunction with star Uttaraphālgunī on the full moon day.
146. *Avabhṛtha:* Ceremonial bath; this is prescribed for the priests and participants in a sacrificial session to be taken at the conclusion of that session; generally in a sacred tank or river. The Āgamas treat the conduct of annual and some other important festivals as having sanctity like that of the sacrificial session. The ceremonial bath is held usually on the ninth day of the festival in a tank or river and is called *Avabhṛtha.*

**[कल्याणतीर्थविषयकः प्रश्नः]**

मुनयः -

सर्वज्ञ मुनिशार्दूल तत्र यादवभूधरे ॥ २८९ ॥

अस्ति कल्याणतीर्थं यत्तदुत्पत्तिं तथैव हि ।

तच्छैलाग्रे संस्थितस्य नृहरेर्वैभवं वयम् ॥ २९० ॥

आकर्णयितुमिच्छामस्तदपि त्वं प्रकाशय ।

**[कल्याणतीर्थमाहात्म्यम्]**

नारदः -

साधु पृष्टं महाभागा भवद्भिः सारवेदिभिः ॥ २९१ ॥

कल्याणतीर्थमाहात्म्यं वक्ष्यामि शृणुताधुना ।

पुरा वराहो भगवान् मग्नामब्धौ वसुन्धराम् ॥ २९२ ॥

समुद्धृत्य यथापूर्वं संस्थाप्याथ महीधरे ।

तस्मिन् शेषात्मके देव्या भूम्या सह समास्थितः ॥ २९३ ॥

तदा देवाङ्गसंलग्नाः समुद्रजलबिन्दवः ।

गलितास्तत्रतत्तीर्थं कल्याणमभवद्द्विजाः ॥ २९४ ॥

तदा देवाः पुष्पवर्षैः समाकीर्य जगत्पतिम् ।

तुष्टुवुर्विविधैः स्तोत्रैः ननृतुश्चाप्सरोगणाः ॥ २९५ ॥

दिव्यदुन्दुभयो नेदुः बभूव मुदितं जगत् ।

ततो ब्रह्मादयो देवाः सर्वे देवर्षिपुङ्गवाः ॥ २९६ ॥

तत्रागत्य वराहं तं प्रार्थयामासुरच्युतम् ।

देवाः -

देवदेव जगन्नाथ सर्वलोकैकरक्षक ॥ २९७ ॥

त्वया हतो महादैत्यो वसुधापि समुद्धृता ।

वयं च रक्षिता देव करुणाऽमृतवारिधे ॥ २९८ ॥

इहानेनैव रूपेण भवान् भूम्या समन्वितः ।

स्थातुमर्हसि लोकेश भक्तानुग्रहकाम्यया ॥ २९९ ॥

इति देवैः प्रार्थितोऽयं वराहो भगवान् हरिः ।

स्वाङ्के वसुन्धरां न्यस्य तस्या उपदिशन् मनुम् ॥ ३०० ॥

*(Question about Kalyāṇatīrtha)*

289b-291a. Sages: O omniscient! great sage! there is Kalyāṇatīrtha in the Yādava hill. We wish to hear its rise and the greatness of Narasiṃha staying on the top of that hill. Please enlighten on that.

*(Greatness of Kalyāṇatīrtha)*

291b-310a. Nārada: O lucky ones! knowing the essence (of everything) you have rightly put the question. I shall tell the greatness of Kalyāṇatīrtha. Listen now. Formerly, Bhagavān Varāha lifted up the earth which was immersed in the ocean and put it firmly on the mountain as before. Then He (Varāha) occupied it (hill) which is of the form of Ādiśeṣa along with Devī[147] (and) Bhūmi. Then the drops of sea water adhering to the limbs of God dropped down. O brahmins! that holy[148] water there became Kalyāṇa. The Gods strew the Lord of the world with showers of flowers and praised Him with various *stotras*. The groups of *apsarasas*[149] danced. Divine tabors

प्राग्भागे तस्य तीर्थस्य ह्यद्याप्यास्ते मुनीश्वराः ।
तत्र तेन वराहेण स्वाज्ञप्तः पतगेश्वरः ॥ ३०१ ॥
श्वेतद्वीपाच्छुद्धमृदं समाहृत्य सरस्तटे ।
पुरा निक्षिप्तवान् सा हि मृत्तिका लोकपूजिता ॥ ३०२ ॥
फाल्गुने मासि कल्याणसंज्ञे तस्मिन् सरोवरे ।
गङ्गाद्याः सकला नद्यो भजन्ते सन्निधिं द्विजाः ॥ ३०३ ॥
तन्मासि पौर्णमास्यां हि ब्रह्माद्या देवतोत्तमाः ।
स्नातुं कल्याणसरसि समागच्छन्ति भक्तितः ॥ ३०४ ॥
दिव्यं कल्याणतीर्थं तद्ये पश्यन्ति स्मरन्ति वा ।
प्रदक्षिणं वा कुर्वन्ति प्रणमन्ति भजन्ति वा ॥ ३०५ ॥
ये वा तत्तीर्थमाहात्म्यं भक्त्या शृण्वन्ति मानवाः ।
स्नानं वा तत्र कुर्वन्ति तत्तीर्थन्तु पिबन्ति वा ॥ ३०६ ॥
ये वार्चयन्ति पुष्पाद्यैस्ते जना लोकपावनाः ।
आयुरारोग्यमैश्वर्यं विद्यां तेजो जयं यशः ॥ ३०७ ॥
सत्सुतांश्चापि सन्तोषं यद्यदिष्टमिह द्विजाः ।
तत्सर्वमचिरादेव लभन्ते नात्र संशयः ॥ ३०८ ॥
तस्य तीर्थस्य माहात्म्यं ब्रह्माद्यैरपि देवतैः ।
सम्यङ् न शक्यते ज्ञातुं किं पुनः खलु मादृशैः ॥ ३०९ ॥
इत्युक्तं लेशतस्तीर्थमाहात्म्यं मुनिपुङ्गवाः ।

**[नृसिंहवैभवम्]**

अथ श्रीनरसिंहस्य माहात्म्यं वक्ष्यते द्विजाः ॥ ३१० ॥
प्रह्लादो नृहरेर्भक्तः पुरा वैष्णवसत्तमः ।
तपसाराधितुं देवं नृसिंहं भक्तिसंयुतः ॥ ३११ ॥
अन्वेषमाणो विमलं तपः स्थानं धरातले ।
नारायणाचलं प्राप्य दृष्ट्वा तद्रामणीयकम् ॥ ३१२ ॥
नास्त्यस्मादधिकं स्थानं भुवीति कृतनिश्चयः ।
तत्र कल्याणसरसि स्नात्वा तत्तीरगां शुभाम् ॥ ३१३ ॥

were sounded and the world became rejoiced. Then Brahmā and other gods and all eminent Devarṣis[150] went there and requested to Varāha who was Acyuta.

Gods: O God of gods! Lord of the worlds! the only protector of all the worlds! the great demon[151] was killed and the earth was lifted up. O Lord! we have been protected. O ocean of nectar-like pity! O Lord of worlds! you shall, along with Bhūmi, remain here with this form, with a desire to show favour to the devotees." Requested thus by gods, Bhagavān Varāha, who is Hari, placed the earth (Bhūdevī) on his lap and instructed the mantra to her. O sages! there stays Garuḍa even now, in the eastern side of this *tīrtha* (Kalyāṇa) at the command of Varāha. He collected pure mud from *Śvetadvīpa* and placed (it) formerly on the bank of the (this) tank. That mud is adored in the world. O brahmins! Gaṅgā and all rivers are present in this tank called Kalyāṇa. In the Phālguna month, Brahmā and eminent gods arrive to bathe in the Kalyāṇa tank with devotion, on the full moon day. Those who see the divine Kalyāṇatīrtha, recall it or circumambulate it; bow

150. *Devarṣi:* a *ṛṣi* who has divinity in him e.g. Vasiṣṭha.
151. *Daitya:* demon, son of Diti.

श्वेतमृत्स्नां समादाय धृत्वा चैवोर्ध्वपुण्ड्रकान् ।
तच्छैलशिखरं प्राप्य विविक्तमतिनिर्मलम् ॥ ३१४ ॥
यमादिनियमैर्युक्तो नृसिंहैकाक्षरं शुभम् ।
तथैवानुष्टुभं मन्त्रं जपमानस्तदेकधीः ॥ ३१५ ॥
द्रष्टुं नरहरिं भूयस्तपस्तेपे सुदुस्तरम्[२६] ।
ततस्तत्तपसा तुष्टो नृहरिर्भक्तवत्सलः ।
प्रादुरासीज्जगन्नाथः तस्य शैलस्य मूर्धनि ॥ ३१६ ॥
प्रह्लादस्स्वतपःफलं नरहरिं वात्सल्यवारानिधिं
श्रीवत्साङ्कितवक्षसं शुभगुणं चक्राब्जभास्वत्करम् ।
तच्छैलाग्रशिलातले शुभतरे योगासनस्थं परं
दृष्ट्वा हृष्टतनूरुहो मुनिवरा वल्गं ननर्तादरात् ॥ ३१७ ॥
तुष्टाव चेत्थं नृहरिं विस्मयाविष्टमानसः ।
नमस्ते श्रीनृसिंहाय नमस्ते दैत्यसूदन ॥ ३१८ ॥
नमस्ते जगतां नाथ नमस्ते भक्तवत्सल ।
रक्षकस्त्वं हि लोकस्य त्वदात्मकमिदं जगत् ॥ ३१९ ॥
ब्रह्माद्याः सकला देवा भवत्पादाब्जसेवकाः ।
नास्ति त्वत्तोऽधिका लोके देवता पुरुषोत्तम ॥ ३२० ॥
वेदान्तेषु विचिन्वन्ति त्वां मुनीन्द्रास्सनातनम् ।
स भवान् करुणाम्भोधे मम दृष्टिपथं गतः ॥ ३२१ ॥

२६. सुदुस्तपम् - A

to it or worship it; or those men (mortals) who listen with devotion to the greatness of that *tīrtha* or bathe there or drink that water; or those who worship with flowers and others, they are purifiers of the world. O brahmins! they get longevity, health, wealth, learning, lustre, victory, reputation, good sons, satisfaction and whichever is desired, all these do they get in a short time. There is no doubt about this. Its greatness cannot be properly known even by gods like Brahmā and others. What to speak of people like me? O eminent sages! the greatness of (this) *tīrtha* is stated in brief.

*(Glory of Nṛsiṃha)*

310b-329. O brahmins! greatness of Śrī Narasiṃha is now stated. Prahlāda, the devotee of Nṛsiṃha, a very good (best) Vaiṣṇava was formerly in search of a pure place for penance on earth to worship Lord Nṛsiṃha with devotion by doing penance. He reached the Nārāyaṇa hill and saw its charm. He decided that there is no place on earth greater than that. He bathed in that Kalyāṇa tank and took the white auspicious mud found in its bank, wore *Ūrdhvapuṇḍras*[152] and reached the peak of that hill, which was isolated and very spotless. He did *japa* with a concentrated mind[153] on the single syllable[154] of Nṛsiṃha and likewise the mantra (of Nṛsiṃha) in *anuṣṭubh*[155] metre, with *yama, niyama* and others.[156] He did severe penance to see Narasiṃha. Nṛsiṃha, affectionate to the devotees, was pleased with that penance and He the Lord of the worlds appeared on the top of that hill. Prahlāda saw, as the fruit of his penance, Narahari,[157] the ocean of affection, His chest marked with Śrīvatsa, having good qualities, the hand shining with discus and lotus, the Supreme Person in Yoga posture on the great auspi-

152. *ūrdhvapuṇḍra:* (*Ūrdhva;* upwards; *puṇḍra:* ornamental marks) these are twelve in number to be drawn in the forehead and specified part of the body.
153. *Tadekadhīḥ:* one whose thoughts are fixed only on Viṣṇu.
154. *Ekākṣara: Ṣa* is the one-syllabled mantra of Nṛsiṃha.
155. *ānuṣṭubha:* in Anuṣṭubh metre, the mantra is
उग्रं वीरं महाविष्णुं ज्वलन्तं सर्वतोमुखम् ।
नृसिंह भीषणं भद्रं मृत्युमृत्युं नमाम्यहम् ॥
Vide: Ch. UP. VIII. 1. For Paurāṇic reference VP. I.4.17; BhP. X. 56.8.
156. *Yamādi:* the eight limbs of Yoga beginning with *yama.* The limbs are *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna* and *samādhi.*
157. Narahari: Hari, lion, Nṛsiṃha.

शरणं त्वां प्रपन्नोऽस्मि आत्मसात्कुरु मां विभो ।
इति नानाविधैः स्तोत्रैः स स्तुतो नरकेसरी ॥ ३२२ ॥
उवाचामृतवर्षिण्या गिरा प्रह्लादसंज्ञकम् ।
प्रह्लाद तेऽद्य तपसा तुष्टोऽहं वरमीप्सितम् ॥ ३२३ ॥
वृणीष्व तत्प्रदास्यामीत्युक्तः प्रह्लादनामकः ।
बद्धाञ्जलिपुटो भूत्वा प्रत्युवाच महामतिः ॥ ३२४ ॥
भवान् गुरुःपिता माता सुहृद्बन्धुश्च मे विभो ।
विद्या धनञ्च सकलं नास्ति त्वत्तोऽपरं यतः ॥ ३२५ ॥
त्वां विनाहं क्षणमपि वस्तुं नेच्छे भुवीश्वर ।
तस्मान्निरन्तरं देव भवत्पादाब्जसेवनाम् ॥ ३२६ ॥
दातुमर्हसि देवेश त्विति सम्प्रार्थितो विभुः ।
प्रह्लादानुग्रहार्थाय तस्मिन्नेव महीधरे ॥ ३२७ ॥
कृतावासो नरहरिस्तेन सम्पूजितो भृशम् ।
अद्यापि राजते तत्र स्वाश्रिताभीष्टसिद्धिकृत् ॥ ३२८ ॥
एवं नारायणगिरेर्माहात्म्यं लेशतो मया ।
सङ्कीर्तितं मुनिवराः किमन्यच्छ्रोतुमिच्छत ॥ ३२९ ॥

[॥ इति श्रीमौञ्ज्यायनकुलतिलकस्य भगवच्छास्त्रपारीणस्य यदुगिरीशचरणकमलार्चकस्य श्रीयोगानन्दभट्टाचार्यस्य तनयेन अळशिङ्गभट्टेन विरचितायां सात्वतार्थप्रकाशिकाख्यायामीश्वरतन्त्रव्याख्यायां विंशोऽध्यायः ॥]

॥ इति श्रीपाञ्चरात्रे ईश्वरसंहितायां यादवाचलमाहात्म्यं नाम विंशोऽध्यायः ॥

cious slab on the top of that hill. O great (best) sages! he danced jumping with respect with bristling hairs. He praised Him thus, "Salutations to you, Śrī Nṛsiṃha, destroyer of Daityas, salutations to you, the Lord of the worlds! salutations to you, affectionate to the devotees! protection of this world belongs to your nature. All gods beginning with Brahmā are servants at your lotus-like feet. O Supreme Person! there is no deity in the world greater than you. Eminent sages search for the eternal you in Vedānta.[158] O ocean of pity! such a person has come within the range of my vision. I seek refuge under you. O Lord! make me yours." Praised thus with various *stotras*, Narakesarī[159] said to him named Prahlāda in a speech, showering nectar, "Prahlāda! I am pleased now with you penance. Choose a boon of your liking, I shall grant it." The very wise man, who was Prahlāda by name, folded his palms and replied, "You are the preceptor, father, mother, friend, relation to me, *vidyā*,[160] wealth, there is nothing apart from you. O lord of earth! I do not like to live without you even for a moment. Therefore, O God! you shall grant me to do perpetual[161] service at your lotus-like feet, O Lord of gods!" Lord Narahari who was thus requested, even now shines by taking His abode in that same hill to show favour to Prahlāda and is worshipped fervently by him. He brings to fruition, the desires of those who resort to Him. Thus the greatness of Nārāyaṇagiri is narrated in brief. O eminent sages! what else do you like to hear.

Thus ends the twentieth chapter Greatness of Yādavācala in the *Īśvarasaṁhitā* of *Śrī Pāñcarātra*.

158. Vedānteṣu: in the Upaniṣads.
159. Narakesarī: (*kesarī:* lion) Narasiṃha.
160. *Vidyā:* lore, subject of study.
161. *Nirantaram:* (*antaram:* interval) without an interval, completely.

# एकविंशोऽध्यायः

## दीक्षाविधिः

**[ दीक्षाविषयकः प्रश्नः ]**

मुनयः -
भगवन्मुनिशार्दूल सर्वज्ञ वदतां वर ।
अदीक्षितानां पूजादौ प्रागुक्तानधिकारिता ॥ १ ॥
तस्माद्दीक्षाविधिं सम्यग्वदस्व मुनिपुङ्गव ।

**[ शिष्यस्य गुरुकुलवासपूर्वकं दोषशान्तिक्रमः ]**

नारदः -
शृणुध्वं मुनयस्सर्वे भवन्ति भगवन्मयाः ॥ २ ॥
ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा मुनिपुङ्गवाः ।
पूर्वोक्तलक्षणो ज्ञात्वा कश्चिद्दृढतरः पुमान् ॥ ३ ॥
संसारभयभीतस्तु निर्वाणमभिवाञ्छति ।
वैराग्यधीरचपलश्चिरकालं गुरोर्गृहे ॥ ४ ॥
संस्थितो दासभावेन खेदोद्वेगविवर्जितः ।
ज्ञात्वा तस्यार्थितां नूनमाहूयाग्रे निवेश्य च ॥ ५ ॥
कृताकृतञ्च प्रष्टव्यं आजनेस्तत्क्षणावधि ।
ज्ञात्वा दोषबलं सम्यक् प्रायश्चित्तैर्यथोदितैः ॥ ६ ॥
कृच्छ्रातिकृच्छ्रपूर्वैस्तु शोधनीयं प्रयत्नतः ।
बहूनां परिपीडानामसामर्थ्यात्तु लाङ्गलिन् ॥ ७ ॥
मनःप्रसादपर्यन्तं कालं वा द्वादशाह्निकम् ।
नियोक्तव्यो मिते पूतेऽयाचिते नक्तभोजने ॥ ८ ॥

अथैकविंशोऽध्यायो व्याख्यास्यते ।

इह मुनिभिः पृष्टो नारदः दीक्षाविधिं दर्शयन् आदौ शिष्यस्य गुरुकुलवासपूर्वकं दोषशान्तिक्रममाह — **ब्राह्मणः** इत्यादिभिः । नारसिंहमन्त्रदीक्षाविधिस्तु सात्वतोक्तो ज्ञेयः ।

# CHAPTER XXI

## *Initiation*

*(Question on Dīkṣā)*

1-2a. Sages: Bhagavān! best among sages! omniscient! best among speakers! that those who are not initiated are not qualified for doing worship was stated before. O best sage! tell us therefore clearly the method of initiation.

*(Method of overcoming the defects in the case of a disciple while in the family of the preceptor)*

2b-10a. Nārada: O sages! all of you listen. Everything (all) are of the essence of Bhagavān, Brāhmaṇas, Kṣatriyas, Vaiśyas or Śūdras. O eminent sages! a (certain) man has the features said before is more confident[1] and is afraid of the fear of worldly existence and desires for salvation.[2] Finding him who has the feeling of detachment, not wavering, stays for a long time in the home of the preceptor as a servant, free from pain and excitement and knowing his longing, the preceptor must call him in and make him sit in his front. He must be asked what he had done and what he had not since his birth upto that moment. Knowing well the power of the defect, he (preceptor) must purify him with effort with expiations as they are stated after *kṛcchra* and *atikṛcchra.*[3] O Saṃkarṣaṇa![4] this is because many would not have the capacity to undergo initiation (on these torments). One should be commissioned to take food at night (alone) which is limited, pure, and unsolicited for twelve days or that time till when the mind attains clarity; singing the praise of God, cleaning (the precincts of the temple), bath and (taking effort to) bringing

1. *dṛḍhataraḥ:* More resolute, more firm-minded.
2. *nirvāṇa:* Extinction; this word is of frequent occurance in the Buddhist philosophy; it means *mokṣa*; extinction; when all desires are extinguished, there is room for perfect repose which is the goal in some of the systems of philosophy; in some others, perfect repose means undisturbed state which should be taken to stand for happiness or beatitude.
3. *Kṛcchra:* austerity, penance; *kṛcchrātikṛcchgra:* name of a particular penance taking nothing but water to maintain oneself for a number of days upto twenty-one and under taking certain observances.
4. *Lāṅgalin:* Balarāma or Saṃkarṣaṇa holding the ploughshare *(lāṅgala)* as his weapon.

स्तुतिसम्मार्जनस्नानपुष्पाद्याहरणोद्यमे ।
आश्रमे वैष्णवानान्तु दिव्याद्यायतने विभोः ॥ ९ ॥
अनिशं भगवद्बिम्ब[1]मापीठादवलोकने ।

**[ ब्रह्मकूर्चसहितं प्रायश्चित्तम् ]**

अभिजाततनुर्यः प्राग्दुष्कृतैर्मलिनीकृतः ॥ १० ॥
साम्प्रतं भगवद्भक्त्या पवित्रीकृतमानसः ।
अहोरात्रोषितो भूत्वा नखकेशादिलुण्ठितः ॥ ११ ॥
पञ्चगव्यमथापाद्यं हृदाद्यैः सकुशोदकम् ।
मन्त्रैस्तद्वासुदेवाद्यैः समावर्त्य चतुश्शतम् ॥ १२ ॥
एवं दिनचतुष्कन्तु स्नापयेत्तेन तं सुधीः ।
प्रत्यहं चतुरो वारानाप्रभातान्निशागमम् ॥ १३ ॥
ब्रह्मतीर्थचतुष्कन्तु आपूर्यापूर्य संपिबेत् ।
क्रमात्सञ्चोदितैर्मन्त्रैः समाचम्यान्तराऽन्तरा ॥ १४ ॥
अतृप्तमशनं कुर्यादन्ते क्षीराज्यभावितम् ।
क्षपयेत्फल[2]मूलैर्वा अहोरात्रचतुष्टयम् ॥ १५ ॥
इति भक्त्या प्रपन्नानामाजीवमपि दुष्कृतात् ।
कथितं विरतानाञ्च देहशुद्धिकरं परम् ॥ १६ ॥
ब्रह्मकूर्चसमेतन्तु प्रायश्चित्तं मयाऽद्यते ।

**[ दोषाधिक्ये हेमदानादिकमपि कार्या ]**

ज्ञात्वा महत्त्वं दोषाणां त्रिविधानां तु वै पुरा ॥ १७ ॥
सम्भवे सति हेमादिदानं सततमाचरेत् ।

**[ पूर्वोक्तब्रह्मकूर्चप्रायश्चित्तस्य चतुर्थांशेन ह्रासः ]**

पूर्वोक्ताद्द्विहितात्कालाल्लघुदुष्कृतिनां क्रमात् ॥ १८ ॥
चतुर्थांशेन ह्रासतो[3] ब्रह्मकूर्चं पिबेत्ततः ।

१. भगवद्बिम्ब A
२. सेवयेत्फल - A
३. ह्रस्वस्तु - B

flowers. He shall live in an abode[5] of the Vaiṣṇavas, divine temple of God, and beholding uninterruptedly[6] the idol of God from the pedestal.

*(Expiation with Brahmakūrca)*[7]

10b-17a. He, whose body is noble-born (of noble parents) and who has become stained by the evil-deeds done before, has now his mind purified by devotion to the Lord. He must have fasted[8] for a day[9] and have the nails and hairs[10] cut. He shall repeat the mantras of Vāsudeva and others for four hundred times while preparing *Pañcagavya* with water mixed up with darbhas shall be consecrated with *hṛdaya*[11] and other mantras. The good priest shall make him (pupil) take bath with these for four times a day. He shall fill up a vessel or cup with the four *brahmatīrtha*[12] and drink it four times a day from dawn to night fall. He shall sip water (do *ācamana*) in between with mantras that are enjoined and finally take food not to (full) satisfaction, that is prepared with milk and ghee. Or, he shall spend four days with fruits and bulbous roots. Thus is stated now by me to you the supreme expiatory act with *brahmakūrca* that purifies the body for those who surrender themselves to God with devotion (purifier), even some misdeeds done from the beginning of life and also for those who have detachment.

*(God and others are to be given as gifts when defects are excessive)*

17b-18a. Knowing at first the severity of the three kinds of (past) defects (sins),[13] gold and others are always to be given.

*(Reduction of one fourth of expiation of brahmakūrca stated above)*

18b-19a. For those who have done mistakes of light nature at the times enjoined before, *brahmakūrca*, reduced by one fourth shall be drunk.

5. *āśrama:* Abode, *āśrama* here does not mean hermitage where sages and recluses dwell.
6. *aniśaṃ:* Nightless, without breaking the work at nights, that is, always, without any break.
7. *Brahmakūrca:* this is the name of *Pañcagavya*. A *kūrca* is made of *samits* and is to be used to stir *Pañcagavya*. A *homa* is to be done with this *kūrca*.
8. *uṣita:* from *vas* to abstain from food. See *Aṣṭādhyāyī* 1.4.48.
9. *Ahorātra:* a day including night.
10. *Keśādi:* taken a shave.
11. *hṛdayamantra: Oṃ haṃsaḥ suciṣade hṛdayāya namaḥ.*
12. *Brahmatīrtha:* holy water, water consecrated with the utterance of the mantras.
13. *Doṣatraya:* three defects or sins done by mind, word and deed.

**[ दोषाधिक्ये मासाभिवृद्धिः ]**

कालेन वर्णोत्कर्षेण सह सामान्यमुच्यते ॥ १९ ॥
प्रायश्चित्तं हि सर्वेषां सर्वकल्मषनाशनम् ।
उत्तरोत्तरतां बुध्वा प्रथमं दुष्कृतस्य च ॥ २० ॥
क्षपेयेत्तद्विजेन्द्रस्तु मासैर्द्वित्रिचतुर्गुणैः ।

**[ नृपादीनां प्रायश्चित्ताभिवृद्धिः ]**

नृपविट्छूद्रजातीय एकैकं वर्धयेत्क्रमात् ॥ २१ ॥
मासमेकादिकात्कालात्समारभ्य यथाक्रमम् ।

**[ शरणागतस्यं निर्दोषत्वं कैमुत्यन्यायसिद्धम् ]**

दुराचारोऽपि सर्वाशी कृतघ्नो नास्तिकः पुरा ॥ २२ ॥
समाश्रयेदादिदेवं श्रद्धया शरणं यदि[४] ।
निर्दोषं विद्धि तं जन्तुं प्रभावात्परमात्मनः ॥ २३ ॥
किं पुनर्योऽनुतापार्तः शासनेऽस्मिन् हि संस्थितः ।
विरतो दुष्कृताच्चैव[५] भक्तिच्छायां समाश्रितः ॥ २४ ॥

**[ नृसिंह मन्त्रदीक्षा ]**

एवं संशुद्धदोषाणां बहुजन्मार्जितस्य च ।
कल्मषस्य विघातार्थं नारसिंहीं महामते ॥ २५ ॥
कृत्वा वै साम्प्रतं दीक्षां दद्याद्वै मन्त्रपूर्वकम् ।
आराधनं हि तस्यैव वैभवीयस्य वै विभोः ॥ २६ ॥
सबाह्याभ्यन्तरं चैव सम्यङ्मासचतुष्टयम् ।
मासाष्टकं वत्सरं वा बुद्ध्या भावबलं पुरा ॥ २७ ॥
ज्ञात्वा भव्याशयानां च प्रसादं पारमेश्वरम् ।
विभवव्यूहसूक्ष्माख्यां दीक्षां कुर्यादनन्तरम् ॥ २८ ॥

४. स्वयम् - B, D
५. कुकृता - A

*(Increase of expiation month by month when defects are more)*

19b-21a. Expiation, which would destroy all sins, is stated in a general manner in point of time together with the superiority of caste. Finding out further and further (severity and more of it) of the bad deed the eminent Brahmin shall have it destroyed in months twice or thrice or four times.

*(Increase of expiation for kings and others)*

21b-22a. In the case of those, who belong to the Kṣatriya, Vaiśya and Śūdra castes, one by one among the acts of expiation may be increased beginning from one month and so on.

*(That a person who surrenders is free from blemish is established through Kaimutyanyāya)*

22b-24. If one, who was formerly a heretic, of bad conduct, eating anything (without determination) and ungrateful, surrender to the primeval Lord with faith, then understand that being as flawless owing to the glory of the supreme Lord. How much more should that person be (fit to be treated as flawless) who is afflicted with remorse? He has a place in this order, who has abstained from misdeed and has taken shelter under devotion.[14]

*(Initiation for Nṛsiṃhamantra)*

25-28. In order to destroy the sin acquired in many births for those who have been purified off the defect, O wise man! the initiation in the mantra of Narasiṃha shall be now given with the mantra. Worship of the powerful mantra of that Lord, both the internal and external kinds, is to be done properly for four months, or eight months, or a year in order to get the affection strengthened. Knowing the supreme Lord's favour (as obtainable) for those whose intentions are good, initiations with the names *vibhava*, *vyūha* and *sūkṣma* shall be awarded (to the pupils).

14. *Bhāktichāyā*: Shade of devotion, that is not necessarily a devotee but one passes on for a devotee.

**[ क्ष्मापरिग्रहपूर्वकं दीक्षामण्डपनिर्माणप्रकारः ]**

अथ दीक्षाविधिं वक्ष्ये शृणुध्वं मुनिसत्तमाः ।
सम्प्राप्तप्रत्ययानां च द्विजातीनां च साम्प्रतम् ॥ २९॥
सम्यक् प्रक्षीणपापानामारूढानामिह क्रमे ।
शुभेऽनुकूले नक्षत्रे तिथौ लग्ने शुभे क्षणे[६] ॥ ३० ॥
भक्तानामधिवासार्थं क्ष्मापरिग्रहमाचरेत् ।
पुण्ये देशेऽनुकूले च मनोज्ञे साधुसेविते ॥ ३१ ॥
मृद्वारिफलपुष्पाद्ये कुशेन्धनसमन्विते[७] ।
गोसस्यशालिसुभगे क्षुद्रप्राणिविवर्जिते ॥ ३२ ॥
तत्र वर्णानुरूपां क्ष्मां भजेत्पूर्वोक्तलक्षणाम् ।
सर्वदोषविनिर्मुक्तां सत्पक्षिमृगसेविताम् ॥ ३३ ॥

अथ क्ष्मापरिग्रहपूर्वकं दीक्षामण्डपनिर्माणप्रकारमाह — **अथ दीक्षाविधिम्** इत्यारभ्य **बलिं सर्वत्र सर्वदा** इत्यन्तम् ।

या शुभायतनोद्देशे मठगोष्ठापणैर्गृहैः ।
तोयाशयाश्रमक्षेत्रैः सद्वृतैरन्तरीकृता ॥ ३४ ॥
जलाद्भयविनिर्मुक्ता बलाद्भुक्ता य सज्जनैः ।
वनैरुपवनैर्ग्रामैः नगराङ्गैः समावृता ॥ ३५ ॥
अलाभे सति लाभे वा स्वभूमेर्ब्राह्मणादिषु ।
स्वमन्त्रेणार्चनात् स्वत्वं कुर्यात् वर्णव्यपेक्षया ॥ ३६ ॥
उद्धृतां कृतखातां च ज्ञात्वा दोषान्वितां पुरा ।
शुभमृत्पूरितां कृत्वा लघ्वश्मभिरथावृताम् ॥ ३७ ॥
ततश्च कुट्टयेत्पश्चात् पञ्चगव्येन सेचयेत् ॥
युक्तां हेमादिसद्रत्नैः समीकृत्योपलिप्य च ॥ ३८ ॥
तत्रार्चनं विभोः कुर्याद् हवनान्तं[८] च पूर्ववत् ।
भूतानां बलिदानं च सुरभीणां च तर्पणम् ॥ ३९ ॥

६. ग्रहेक्षिते - पा
७. समित्कुश - पा
८. ध्यानान्तम् - पा

*(Method of arranging the pavilion of initiation after the selection of the site)*

29-52a. O good sages! I shall tell the method of *dīkṣā*, listen. The site shall be acquired for *adhivāsa* when the constellation is auspicious and favourable, the lunar phase and *lagnas*[15] (are auspicious) and the moment (is) auspicious for initiating now the twice-born who have gained conviction (in initiation), for those who have their sins completely destroyed and who have attained (a high status)[16] in the order. The site shall be in a holy and favourable place, attractive and resorted by good people; which is rich in mud, water, fruits and flowers; which has *darbha* and faggots; pleasing with cows, crops and fine rice and bereft of wicked animals. A site consistent with the caste and possessing the marks stated above shall be acquired. It shall be free from all defects, resorted to by good birds and animals; that which is interspersed with and surrounded by reservoirs of water, hermitages and holy spots, with houses, *Maṭhas*,[17] cowpens and markets and is in a place of auspicious resting places; which is free from the fear of water[18] and well[19] enjoyed by good people; which is surrounded by forests, parks and villages which are parts of towns. When a site is not available or available as one's own shall be made as belonging to Brahmins and others by worshipping it with its mantra out of deference to the caste. Knowing it at the outset as defective before, it shall be raised and dug, and be filled with auspicious (fine) mud and filled on all sides with light stones. Then it shall be pounded later and

15. *Lagna:* the point where the horizon intersects the ecliptic.
16. *Ārūḍhānām:* Aspirants for a goal are of two kinds, *ārurukṣu* and *ārūḍha;* the former has the desire to reach the goal, while the latter who had reached the goal (cf. Bh. G. VI. 3); those who have the conviction and have their sins destroyed are to be taken to belong to the letter kind.
17. *Maṭha:* Literally resting place, the hut of an ascetic; nowadays name of an institution of a particular creed.
18. *Jalādbhaya:* fear arising from the flow of water as in the case of floods.
19. *Balāt:* Use of force but must mean enjoyed by good people voluntarily occupying it.

द्विजानां दक्षिणान्तं वै ततस्तत्र समापयेत् ।
प्राग्दिक्षु सिद्धिपूर्वन्तु मण्डपं मण्डनान्वितम् ॥ ४० ॥
स्तम्भद्विद्वितयेनैव कोणगेनोपशोभितम् ।
पार्थिवेन च पीठेन मध्यगेन विराजितम् ॥ ४१ ॥
विस्तारात्तु द्विजादीनां शूद्रान्तानां समं स्मृतम् ।
अष्टाश्रमथवा वृत्तं तुर्याश्रं सोपपीठकम् ॥ ४२ ॥
अष्टाङ्गुलात्समुत्सेधादेकापायेन लक्षितम् ।
स्वोन्नत्यर्थेनोपपीठं सर्वेषां परिकल्पयेत् ॥ ४३ ॥
विस्तारमुपपीठानां उच्छ्रायाद्द्विगुणं समम् ।
उपपीठस्य संलग्ना तन्मानेन तु चोन्नता ॥ ४४ ॥
आप्यदिक् साग्रहस्था च सम्पाद्याऽऽसनपिण्डिका ।
नैवेद्यमुपपीठे तु विनिवेद्य निधाय च ॥ ४५ ॥
तस्य दक्षिणदिग्भागे त्वन्तर्गमनसंयुतम् ।
विविक्तलोचनोपेतं पिण्डिकाकुण्डभूषितम् ॥ ४६ ॥
सकवाटार्गलोपेतं कुर्याद्भवनमण्डपम् ।
उपलिप्यास्त्रजप्तेन वारिणा गोमयेन तु ॥ ४७ ॥
विधिवच्छोभनं कुर्यादित्येवं मण्डपद्वयम् ।
विहितो वित्तविरहादधिवासो द्विजालये ॥ ४८ ॥
शिष्यैर्वाऽऽचार्यभवने[१] तत्र कुर्यात्परिग्रहम् ।
प्राग्वदर्चनपूर्वन्तु भूततर्पणपश्चिमम् ॥ ४९ ॥
ओदनं दधिलाजाज्यं मधुतोयपरिप्लुतम् ।
भूततर्पणमित्युक्तं तद्विना तत्र तेऽनिशम् ॥ ५० ॥
सन्तिपष्ठन्ते बहिः क्रुद्धाः काङ्क्षमाणाः परं पदम् ।
अतश्च विहितं यत्नात् स्थाने क्षेत्रीकृते सति ॥ ५१ ॥
निर्विघ्नसिद्धये दद्यात् बलिं सर्वत्र सर्वदा ।

१. शिष्यै - A

sprinkled with *Pañcagavya.* It shall be made to have gold and good gems, and shall be made even and smeared with (cowdung). The Lord shall be worshipped there as before till *homa. Bali* shall be offered to the beings, cows[20] shall be pleased[21] and all this completed by giving gifts to Brahmins. The work shall be accomplished in the east. A pavilion shall be erected, decorated and beautified with two pillars each in the corners. It shall shine (appear beautiful) with an earthen seal (or pedestal) kept in the middle. Its extent shall be the same for the Brahmin, upto Śudras. It might have eight corners or circular (in size) or four corners with a small stool. Its elevation shall be by eight *aṅgulas* with one reduced from it. Small stool shall be provided for all for its own elevation. Its width shall be twofold this height of the small stool. The pedestal for the seat shall be close to the small stool elevated by its measurement, shall have the elephant's trunk[22] like projection pointing to the western quarter. The offering shall be done and placed in the small stool. A *dhavana* pavilion[23] shall be erected to the south of it, with paths within, with clear outlets, bedecked with the pedestal and fire-pit and having doors with bolts. They shall be smeared with water consecrated with *astramantra* and cowdung and beautified according to rule. Thus two pavilions are enjoined when funds are lacking. *Adhivāsa* shall be done in the abode of Brahmins, or in the house of the Acārya by the pupils. That place shall be acquired. It shall be first worshipped and ending with pleasing the spirits. *Bhūtatarpaṇa* is cooked rice mixed up with curds, fried grain and ghee, soaked in honey and water. In the absence of it, they (spirits) stand always there outside, enraged and expecting a high place. Hence when a site is taken up, *bali* shall be offered everywhere and at all times for successful accomplishment without obstacles.

20. Surabhi: a name for Kāmadhenu, a divine cow, here it refers to cows in general.
21. *tarpaṇa:* act of pleasing, that is, by offering fodder
22. *Sāgrahasta:* tip of the elephant's trunk.
23. *Dhavanamaṇḍapa: dhavana* does not appear to be a Sanskrit word. The name *Damana* is used instead. *Damana* is a fragrant twig green in colour and very often it is twined with flowers and wreathed into a garland.

[ संभारार्जनम् ]

कृत्वैवं मङ्गलार्थं तु दीर्घं घण्टारवं शुभम्[10] ॥ ५२ ॥
स्वपदात् प्राग्वदुत्थाप्य प्रोच्चार्य प्रणवं महत् ।
प्रवेशयेत्ततस्तस्मात् लाजान् सिद्धार्थकान् शुभान् ॥ ५३ ॥

सम्भारार्जनमाह — **कृत्वैवम्** इत्यादिभिः ।

फलानि श्रीफलादीनि चन्दनादीनि रोचनाम् ।
श्वेतपूर्वाः सुमनसस्तन्हीरुहमञ्जरीम् ॥ ५४ ॥
साग्रान् हरितदर्भांश्च सर्वरत्नानि काञ्चनम् ।
सर्वौषधीत्वगेलाद्यं सुगन्धिनिचयं शुभम् ॥ ५५ ॥
पद्मकं शङ्खपुष्पं च विष्णुक्रान्तां कुन्दकम् ।
सप्त सप्त च धान्यानि बीजानि च समानि षट् ॥ ५६ ॥
शालिश्यामाकनीवारतण्डुलं भूरि सम्भृतम्[11] ।
गोसम्भवानि वै पञ्च पत्रेष्वौदुम्बरेषु च ॥ ५७ ॥
तत् स्राववर्जितान्यानि तान्येव सुबहून्यपि ।
प्रतिक्षणोपयोगार्थं भाण्डेष्वपि नवेषु च ॥ ५८ ॥
पाद्याचमनमर्घ्यार्थं दध्यन्नं[12] विनिवेदने ।
हेमाद्युत्थानि पात्राणि मृदुपर्णपुटानि वा ॥ ५९ ॥
पाण्डुराणि दुकूलानि वस्त्रयुग्मद्वयं नवम् ।
उपवीतं सोत्तरीयं सुसिते धौतवाससी ॥ ६० ॥
कौशेयानि पवित्राणि कङ्कणं साङ्गुलीयकम् ।
स्फाटिकं चाक्षसूत्रं तु पद्माक्षन्तु गणित्रकम् ॥ ६१ ॥
पञ्चलोहमयं चक्रं सशङ्खं द्वादशारकम् ।
कुतपं योगपट्टञ्च नेत्रवस्त्रं मृगाजिनम् ॥ ६२ ॥
बृसिकां शाटकं पट्टं पादुके च उपानहौ ।
दण्डं प्रतिग्रहञ्छत्रं चूर्णे गोधूममाषजे ॥ ६३ ॥

१०. घण्टाखोपमम् - पा
११. संस्कृतम् - पा
१२. दध्यन्तम् - पा

*(Acquiring the materials)*

52b-74. Having sounded the bell so as to make its auspicious sound continue for a long time, the priest shall get up, as before, from his seat and utter the *Praṇava*. He shall bring in fried grain, auspicious white mustards, *Śrīphala*[24] and other fruits, sandal-paste, gorocana, flowers of white and other colours, bunches of flowers (shoots), green *darbhas* with (unbroken) tips, all gems, gold, all medicinal herbs, clove, cardamum, pleasant and plentiful of perfumes, padmaka, śaṅkhapuṣpa, viṣṇukrānta, kundaka, fourteen grains,[25] six kinds of seeds, fine polished rice, śyāmāka, coarse rice—all in profuse quantities and polished, the five products[26] got from the cow, udumbara vessels, many others which are free from apertures (at the bottom), new vessels for use just at the moments, vessels made of gold and others for *pādya*, *ācamana*, and *arghya*, for offering cooked rice with curds, or cups made of soft leaves, white silks, new pair of clothes, sacred thread, pair of white washed clothes with upper cloth, holy linens, bracelet, with ring, rosary garland made of crystals, lotus seeds for counting, discus made of five metals[27] with twelve spokes and conch, *kutapa* (a blanket or *kuśa* grass or made of the wool of goats), *yogapaṭṭa*,[28] *netravastra* (veil over the eye), deer's hide, seat made of twisted grass, strip (towel) of cloth, plate (or bandage), sandals, shoes, staff, spittoon, umbrella, powders of wheat and blackgram, garlands of four colours,[29] heap (group) of green leaves, beautiful, pure, light, and mixed up with blue fresh grass, *guggullu*, clean incense, oil for the lamps, wicks, mirror, can for incense, bell, *kūrca* made of *darbhas*, pollen of flowers, a pair of *karaṇis*,[30] *pālikā*, white small water jar; a firm golden clump of five *darbhas*, five *aṅgulas* long, thread dyed with red lac; very sharp scissors, blade; eight stems (of trees) with edges having the plume (of the peacock) or produced out of metals, mud or wood with raised and firm

24. *Śrīphala:* Bilva fruit.
25. Fourteen grains: seven of the village and seven of the forest.
26. *Pañcagavya* is meant here.
27. *Pañcaloha:* five metals are gold, silver, copper, tin and lead.
28. See under IX.
29. Garlands of four colours, black, red, yellow and white.
30. *Karaṇī.*

सप्त सप्त च धान्यानि—ग्राम्यारण्यभेदभिन्नानि हविःपाकप्रकरणोक्तानि ज्ञेयानि ॥

चतुर्वर्णानि माल्यानि सुन्दरं पावनं लघु ।
नीलशाद्वलसम्मिश्रं हरितं पत्रसञ्चयम् ॥ ६४ ॥
गुग्गुलं मृष्टधूपं च दीपतैलं च वर्तयः ।
दर्पणं धूपपात्रं च घण्टां कूर्चं च दर्भजम् ॥ ६५ ॥
रजांसि करणीयुग्मं पालिकां घटिकां सिताम् ।
पञ्चाङ्गुलं तु सुदृढं हेमाद्यं कुशपञ्चकम् ॥ ६६ ॥
अलक्तरञ्जितं सूत्रं सुसितं कर्तरीक्षुरम् ।
काण्डान्यष्टौ तु साग्राणि बर्हिपक्षान्वितानि च ॥ ६७ ॥
प्रोन्नतानि स्थिराग्राणि लोहमृत्काष्ठजानि वा ।
रञ्जितानि सुधाद्यैस्तु तदाधाराणि यानि च ॥ ६८ ॥
मल्लकान्यम्बुकुम्भानि भृङ्गारं करवीं शुभाम् ।
अकाममूलं निर्दाहं साधारं कलशं तथा ॥ ६९ ॥
स्थालीं कमण्डलुं दर्वीं तत्पिधानं तु चुल्लिकाम् ।
भद्रपीठं चतुष्पादं चतुरश्रायतं नवम् ॥ ७० ॥
मात्रावित्तं सताम्बूलं दन्तधावनसञ्चयम् ।
शुष्कगोमयसंयुक्तामरणिं चाग्निदं मणिम् ॥ ७१ ॥
पालाशपूर्वास्समिधः साग्राः परिधयस्तु वै ।
प्रभूतमिन्धनं शुष्कमाज्याक्तं तिलतण्डुलम् ॥ ७२ ॥
प्रागुक्तं स्रुक्स्रुवाद्यं च होमोपकरणं च यत् ।
सर्वं पक्ष्मकपर्यन्तं बृहत्पात्रद्वयान्वितम् ॥ ७३ ॥
पूर्वोक्तानां च भोगानां मध्याद्यःस्थण्डिलार्चने ।
संयाति चाङ्गभावं तद् ज्ञात्वा सर्वं प्रवेशयेत् ॥ ७४ ॥

**[ अङ्कुरार्पणविधिः ]**

अधिवासदिनात्पूर्वदिने कृत्वाऽङ्कुरार्पणम् ।

**[ प्रतिसरबन्धनम् ]**

अधिवासदिने पूर्वं कृत्वा वै कौतुकं शिशोः ॥ ७५ ॥

edges and coloured with lime etc., and their supports; lamp stands; pitcher with (or for) water, vase and with auspicious connecting tube (*karavī*), roots (got) out of season, a pitcher with a support which is well baked; a vessel *kamaṇḍalu*,[31] ladle with its lid, a fire-place; throne with four legs; fresh and rectangular in shape; well-known *mātrā*, with *tāmbūla*, collection of articles for cleaning the teeth, the *araṇī*[32] stick along with dried up cowdung and the gem born of fire,[33] *samits* of Palāśa and other trees with tips and fences (made of sticks); large quantity of dried fuel, sesamum and rice smeared with ghee, *sruk*, *sruva* and others which were stated before, materials for *homa*, all of them upto *Pakṣmaka*[34] with two big vessels. All these are to be brought within knowing that which becomes part of those is required for worship on the ground from among the enjoyable things stated before.

*(Method of doing germination)*

75a. After doing germination on the day before *adhivāsana*

*(Tyring of the Pratisara)*

75b. After trying at first the *kautuka*[35] (*pratisara*) to the child[36] on the day of *adhivāsa*.

31. *kamaṇḍalu*: a vessel made of wood or mud used for water by ascetics and religious students.
32. *araṇī:* also called *śamī*, the twigs or branches of this tree generate fire when rubbed together.
33. *agnijaṃ maṇim:* sun stone, sūryakānta.
34. *Pakṣmaka:* lead.
35. *Prastisara:* thread smeared with turmeric powder tied around the wrist of the person who is to conduct the ritual. It is also called *Kautuka*.
36. *Śisu:* child, the pupil who is to have initiation, is referred as child mainly the cause the pupil must be fairly young then or not initiated before.

**[ शिष्याणां बहुत्वे यागद्रव्याणां वृद्धिः ]**

अनुग्रहधियाऽऽचार्यो भक्तानां भाविनां विभोः ।
दिव्यभोगफलेप्सूनां निश्श्रेयसपदार्थिनाम् ॥ ७६ ॥
प्रत्येकैकं हि यागाङ्गं वर्धयेद्दिव्यमूर्तिना ।
नित्येनाव्यक्ततत्त्वेन सन्मन्त्रब्रह्मणा सह ॥ ७७ ॥
स्वात्मकर्मद्रुमद्रव्यं मन्त्रव्यूहं यथागमम् ।
फलदं स्यात्सकामानामकामानां हि मोक्षदम् ॥ ७८ ॥

**[ स्नानाह्निकादिपूर्वकं स्वासनोपवेशनम् ]**

ससहायस्ततस्तत्र प्राग्वत्स्नात्वा कृताह्निकः ।
सम्प्रविश्याप्यदिक्संस्थः प्राङ्मुखः प्रविशेत्ततः ॥ ७९ ॥
पद्मासनादिना मार्गे चर्मण्यास्यात्प्रपूर्वकम् ।

**[ येन मन्त्रेण दीक्षा क्रियते तेनैवाङ्गसहितेन सर्वकर्माचरणम् ]**

कुर्याद्यदधिकारेण मन्त्रेणानुग्रहं शिशोः ॥ ८० ॥
तेनाङ्गसहितेनैव सर्वं कर्म समाचरेत् ।

**[ सर्वाराधनादियोग्यतासिद्ध्यर्थं समस्तैरपि विभवमन्त्रैः युगपदेव न्यासादि ]**

समस्तैर्वैभवैर्मन्त्रैः कार्यो वाऽनुग्रहो यदि ॥ ८१ ॥

आदावङ्कुरार्पणविधिमाह — **अधिवासदिनात्** इति । अत्राऽयुग्मासु पालिकास्वङ्कुरावापनं ज्ञेयम्, 'अयुग्मा मानुषे कार्या' इत्युक्तत्वात् ।

प्रतिसरविधिमाह — **अधिवासदिने** इति ।

शिष्याणां बहुत्वे यागद्रव्याणामपि वृद्धिमाह — **अनुग्रहधिया** इति ।

अथ स्नानाह्निकादिपूर्वकं स्वासनोपवेशनमाह — **ससहायः** इति ।

येन मन्त्रेण दीक्षा क्रियते, तेनैवाङ्गसहितेन सर्वकर्माचरणमाह — **कुर्यात्** इति ।

सर्वाराधनदानार्थं द्विषट्कावाप्तये तदा ।
विशाखयूपमन्त्रेण कुर्यात्तद्धारणद्वयम् ॥ ८२ ॥
तद्बीजेन तनुं व्याप्य प्राग्वत्तदभिमन्त्रितैः ।
पुराहृतैर्यथाशक्ति मण्डलञ्च समाचरेत् ॥ ८३ ॥

*(Increase of the materials for yāga when the disciples are many)*

76-78. For those, who would become the devotees of the Lord, who seek to get the results of divine enjoyment and who desire for the abode of *mokṣa*,[37] the Ācārya shall increase, to do favour to them, the constituent parts of *yāga*, for each one (of the pupils) with the good mantra treated as Brahman having the divine form with the eternal *tattva* of *avyakta* (matter). The group of mantras, which represents the things got from the tree of one's own deeds, would grant the result when it is in accordance with the Āgama for those who have a desire to get accomplishments and offer *mokṣa* to those who do not have any personal desire.

*(Placing (him) in his seat after he takes bath and attends to daily routine)*

79-80a. He shall have, with assistance, take bath as before, attend to daily routine, enter from the west[38] and with the face turned to the east. He shall sit on deer's hide[39] in *Padmāsana*[40] posture, facing the east.[41]

*(That mantra, which is used for initiation, shall be used with its component parts for all acts)*

80b-81a. That mantra, with whose commissioning the child is shown favour, shall alone be used with its limits in all acts.

(Nyāsa *and others are to be done at the same time with all the mantras of divine descents to provide qualfication for all worships)*

81b-83. If favour is to be shown (to the aspirant) by all mantras of divine descent, then the *viśākhayūpamantra*[42] shall be used to do the two *dhāraṇās*,[43] in order to acquire the twelve syllabled mantra to provide for all (kinds of)

37. *Niśśreyas:* beautitude.
38. *āpya:* belonging to water, the direction is that of Varuṇa, the Lord of water.
39. *Mārga*: belonging to deer (*mṛga*).
40. *Padmāsana:* see for description Ahs. XXXI. 34; Pad. S. II. 1.13-14a.
41. *Prapūrevakam:* towards the east.
42. Viśākhayūpamantra: see LT. ch. XX and Lakṣmītantra Translation by Sanjukta Gupta fn. on P. 59. This is also called Brahmayūpa (SS. IV. 7).
43. *Dhāraṇā:*

    Vide: विषयेषु च वैराग्यादभ्यासाङ्गुणदर्शनात् ।
    परमात्मनि संरोधो मनसो धारणा स्मृता ॥

    Cf. SS. XVIII. 54a; JS. IX.35; Ahs. XXXVI. 58; JS XIII.69.

    There are two *dhāraṇās* mentioned here; four in VP. VI.7.85-90. See com. *ibid*; Pau. S. (XXXII. 47; XL. 142a), mentions it to be five in number four in LT. XXXII. 46; XL. III. 16.

**[ गन्धाद्यलङ्करणादिकम् ]**

प्राक्समालभनैर्वस्त्रैः कटकाद्यङ्गुलीयकैः ।
सितोष्णीषेण महता सितमाल्येन वै सह ॥ ८४ ॥
मुखवासैस्सताम्बूलैर्ललाटतिलकेन च ।
कृत्वा शुभेन शारीरं योगपट्टेन संस्थितम् ॥ ८५ ॥

**[ विशाखयूपबीजन्यासः इत्यादि ]**

हृत्पुण्डरीकमध्ये तु संन्यसेद्बीजमैश्वरम् ।
करयोः पद्मनाभीयं ध्रुवाख्यमथ विग्रहे ॥ ८६ ॥
शेषैरालभ्य पादान्तमामूर्ध्नश्चापि पूर्ववत् ।

सर्वैर्विभवदेवतामन्त्रैर्युगपदेव दीक्षाप्रकरणे तन्मन्त्रैर्न्यासादिक्रममाह — **समस्तैर्वैभवैः** इत्यादिभिः ।

हस्तयोर्विग्रहे साङ्गं विन्यसेद्बीजमैश्वरम् ॥ ८७ ॥
मुद्रावसानं कृत्वैवं सम्यक् तदनु चाहरेत् ।

**[ शङ्खचक्रादानं अभिमन्त्रणञ्च ]**

पाणिभ्यां शङ्खचक्रे द्वे स्वमन्त्रेणाभिमन्त्रिते ॥ ८८ ॥
भूत्वा तदात्मना पश्चात्तौ[१३] निधाय धरातले ।
अवलोक्याखिलं तत्स्थं प्रवर्तेताथ कर्मणि ॥ ८९ ॥

**[ स्थानशोधनमित्यादि ]**

अस्त्राभिमन्त्रितं कृत्वा कर्मागारान्तरे स्थितः ।
तेनोपलिप्य सम्मार्ज्य यागस्थानं निघृष्य च ॥ ९० ॥
तद्ब्रह्माख्यवयो भूयस्तेजसो अभिवृद्धये ।
हेमपूर्वाणि रत्नानि बीजानि विनिवेश्य च ॥ ९१ ॥
प्राग्वदर्घ्यादिपात्राणि परिकल्प्य यथाविधि ।
मुख्यार्घ्यवारिणा प्रोक्ष्य पृथग्भाण्डस्थितं पुरा ॥ ९२ ॥
पञ्चगव्यं ततः प्राग्वत्कल्पनीयं हृदादिकैः ।

टिः- ससहायः - परिचारकः । मार्गे चर्मणि-एणाजिन इत्यर्थः ।

१३. पश्चात्ते - B, D

worship. The *bīja*[44] of that shall persuade the body (of the aspirant). *Maṇḍala* shall be drawn according to one's capacity with the materials brought before and consecrated.

*(Decoration with sandal-paste etc.)*

84-85. The bodily position shall be arranged with the auspicious *yogapaṭṭa*,[45] after making use of sandal-paste, clothes, bangles and rings, white turban, white garland, mouth-perfumes, with *tāmbūla* and the ornamental mark for the forehead.

*(Nyāsa of the bīja of Viśākhayūpa and others)*

86-88a. The *bīja* of Īśvara[46] shall be placed in the middle of the lotus of the heart, of Padmanābha[47] in the hands, that called Dhruva[48] in the body, the rest (*bījas* of other deities) shall be smeared up to the feet from the head. The *bīja* of Īśvara shall be placed with its limbs in the two hands of the body. After doing thus till the *mudrās*, then for work shall be taken up.

*(Taking up conch and discus and consecration of them)*

88b-89. Conch and discus are to be consecrated with their mantras[49] using both hands. Making one with them, they shall be placed later on the ground. Looking at all of them as they are the priest shall then commence his work.

*(Purification of (cleansing) the site and others)*

90-96. The priest shall consecrate the work with *astramantra* and stand within the hall of the work. The place of *yāga* shall be smeared with it (*astramantra*), cleaned, and grinded. Then, he shall place gems like gold and seeds for the further development of the age called Brahma.[50] The vessels of *arghya* and others are to be duly arranged. That which is in a separate vessel is to be sprinkled with the water of main *arghya*. *Pañcagavya* is to be prepared

44. *bīja* of *Viśākhayūpamantra: oṃ viṃ.*
45. *Yogapaṭṭa:* see under XX. 128.
46. *Aiśvaraṃ bījaṃ: oṃ naṃ.*
47. *Padmanābhīyam bījam: oṃ paṃ.*
48. *Dhruvākhyam bījam: oṃ dhruṃ.*
49. *Śaṅkhamantra: oṃ namo bhagavate pāñcajanyāya, śaṅkhapālāya huṃ phaṭ ṭha ṭha,*
    *Cakramantra: oṃ namo bhagavate sudarśanyāya mahācakrarājāya jvala huṃ phaṭ ṭha tha.*
50. *Brahmākhyavayaḥ:* a stage when the lustre is called Brahma.

कुशोदकं तदस्त्रेण दत्वाद्येनाभिमन्त्र्य च ॥ ९३ ॥
अथ पाणिद्वयेनैव अग्नीषोमात्मकेन च ।
योग्यतापदवीं नीत्वा प्रोक्षयेद्यत्पुराहृतम् ॥ ९४ ॥
साम्भसा तेन वै सर्वं विष्टराग्रगतैः कुशैः ।
सर्वबीजानि धान्यानि सिद्धार्थकयुतानि च ॥ ९५ ॥
कृत्वास्त्रपरिजप्तानि ध्यात्वा चास्त्रसमानि च ।
विघ्नोपशान्तये योगाद्दशदिक्षु विनिक्षिपेत् ॥ ९६ ॥

चक्रशङ्खाभिमन्त्रणादिकम्, सम्भारावलोकनम्, स्थानशोधनम्, पात्रपरिकल्पनम्, प्रोक्षणम्, पञ्चगव्यसंयोजनम्, दहनाप्यायनपूर्वकं सम्भारप्रोक्षणं रक्षाकरणञ्चाह—**पाणिभ्याम्** इत्यादिभिः ।

**[ कुम्भमण्डलाग्निषु भगवदर्चनम् ]**

संहृत्य बर्हिकूर्चेन प्राच्यां दिशि निधाय वै ।
तद्गर्भीकृत्य संलिख्य हेतिराट् चन्दनादिना ॥ ९७ ॥
करकं कुम्भसंयुक्तमलङ्कृत्य यथा पुरा ।
भोगैः प्रावरणान्तैश्च मूर्तिभूतौ विचिन्त्य च ॥ ९८ ॥
अस्त्रमन्त्रं तु तन्मध्ये ध्यात्वाऽभ्यर्च्य यथाविधि ।
ध्वंसयन्तं च विघ्नानां कालं कर्मावसानकम् ॥ ९९ ॥
इदमभ्यर्थ्य भगवान् सास्त्रो बद्धाञ्जलिस्थितः ।
यागालयं हि विश्वेश गृहाण रचितं मया ॥ १०० ॥
आसमाप्तेर्भज[१४] विभो क्रियाङ्गानां च सन्निधिम् ।
तदस्त्रोदकधारां चाप्यच्छिन्नां[१५] भित्तिगां नयेत् ॥ १०१ ॥
प्रादक्षिण्येन प्राग्भागात् तत्पदान्तं च संस्मरेत् ।
तन्निधायाऽथ कुम्भेन सह कुर्यात्प्रदक्षिणम् ॥ १०२ ॥
अर्घ्यदानं तयोः कृत्वा प्राग्भागे विकिरोर्ध्वगाम् ।
पूजितं वाससाच्छन्नं चक्रमन्त्राभिमन्त्रितम् ॥ १०३ ॥

१४. आसमाप्तिम् - D
१५. भक्तिगाम् - B

as before with the *hṛdaya* and other mantras. The water mixed with *darbha* shall be given with *astramantra* with which it is consecrated. The two hands, which are of the nature of fire and moon, shall be taken to have acquired due qualification and what was brought together before shall be sprinkled (by them). All seeds, grains together with white mustards are to be sprinkled with that water using *darbhas* that are at the forefront of the seat. They become the objects of *japa* with *astramantra* and shall be meditated upon as equal to *astramantra.* They shall be placed in the ten directions to suppress the obstacles.

*(Worship of Bhagavān in the pitcher, maṇḍala and fire)*

97-108a. They shall be collected with the *kūrca* made of peacocks' plumes and placed in the east. Drawing the figures of the Lord of weapons (Sudarśana) with sandal-paste and others, as lying within them, the small water-pot shall be decorated as before along with the pitcher. Thinking that the two (water-pots) and pitcher as having concrete forms by offering the enjoyable services upto dresses, *astramantra* shall be meditated upon in the middle and worshipped duly as destroying the time which brings the work of the obstacles to an end. The priest (Bhagavān)[51] shall stand with folded palms and with *astramantra* and make request:

"O Lord of the universe! please receive the hall of *yāga* which is arranged by me. O all-pervading Lord! be present in (all) the parts of the acts till they are completed." The flow of water of *astra* shall be kept unbroken and made to reach the fissure.[52] He shall think of it as flowing from the eastern side in

51. Bhagavān: Vaiṣṇava, Samayī, Cakravartin, Abhiṣikta, Guru, Ācārya, Bhagavān and Viṣṇu. Eight stages called each one by these names through which an adept passes in his practise. The subsequent is superior to the previous (SKS. Brahma VII. II.13a).

52. *Bhitti:* fissure, rent, where the water would flow into.

निदध्याद्भद्रपीठं तु तत्राधारगतं न्यसेत् ।
सास्त्रं हि मन्त्रकलशमर्चयित्वा प्रणम्य च ॥ १०४ ॥
दिगीश्वरगणं दिक्षु पूर्वोक्तं विन्यसेत्ततः ।
निरोधं सार्चनं तेषां कृत्वाऽस्त्रेण हृदा सह ॥ १०५ ॥

ततः कुम्भमण्डलवह्निषु भगवदर्चनमाह — **संहृत्य बर्हिकूर्चेन** इत्यादिभिः ।

प्रणवेन स्वनाम्ना च नमस्कारानुगेन वै ।
तोरणध्वजपूर्वाणां कार्यमर्घ्यादिनार्चनम् ॥ १०६ ॥
ततो हवनभूमध्ये ध्यात्वा पीठं पुरोदितम् ।
तत्रार्चनं विभोः कुर्यात् पूर्वोक्तेन क्रमेण तु ॥ १०७ ॥
पूर्णान्तं तर्पणं कुर्यात् प्राग्वत्कुण्डे[१६] तु पूजिते ।

**[ बलिदानक्रमः ]**

ततस्तु भगवद्भूतान् क्षेत्रनाथसमन्वितान् ॥ १०८ ॥
अर्घ्यपुष्पादिनाऽभ्यर्च्य बलिमादाय पात्रगम् ।
इदमुक्त्वा च तदनु क्षिपेद्यागगृहाद्बहिः ॥ १०९ ॥
ये विष्णुभाविनो भूता ये च तेष्वनुयायिनः ।
आहरन्तु बलिं तुष्टाः प्रयच्छन्तु शुभं मम ॥ ११० ॥
प्रक्षालिताङ्घ्रिस्त्वाचान्तः संविशेद् यागमन्दिरम् ।

**[ हविःपाकविधिः ]**

अग्निगेहेऽथ संस्कृत्य चुल्लीं प्राग्दिश्यवस्थिताम् ॥ १११ ॥
पचनालयमुत्सृज्य स्वदेशात्कुण्डमध्यगाम् ।
स्थालीं चास्त्रेण संक्षाल्य बाह्यतो गोमयादिना[१७] ॥ ११२ ॥
विलिप्यान्तः सुगन्धैस्तु प्रताप्य ज्वलितैः कुशैः ।
सन्ताड्य कुसुमास्त्रेण सितसूत्रेण कण्ठतः ॥ ११३ ॥

बलिदानमाह — **ततस्तु भगवद्भूतान्** इति ।
हविः पाकविधिमाह — **अग्निगेहे** इत्यादिभिः ।

१६. कुण्डेऽथ - B, D
१७. गोमयेन तु - पा

a circumambulatory way upto his feet. Placing it there (water pot), he shall circumambulate it along with the pitcher. He shall offer *arghya* to both so as to flow up and down in the eastern side. He shall worship it, dress with clothes and consecrate with the mantra of the discus. He shall contemplate upon the good pedestal and place it as its support. After worshipping the pitcher containing the mantras along with the *astramantra* and bowing to it, he shall place, in the directions, the host of the guardians of the quarters who were stated before. He shall retain them and offer worship to them with *astramantra* along with *hṛdayamantra, Praṇava,* its name followed by the word *namaḥ.* The arches and others are to be worshipped with *arghyas* and others. Meditating on the pedestal, which was stated before, as remaining amidst the region of *homa,* worship is to be done to the Lord there in the way stated before. *Tarpaṇa*[53] is to be done upto *Pūrṇāhuti,* when the fire-pit is worshipped as before.

*(Method of offering Bali)*

108b-111a. Then, those who have become Vaiṣṇavas are to be worshipped along with the Lords of the *kṣetra*[54] with *arghya,* flowers and others. Then taking the *bali* which is in the vessel, he shall say, "O those spirits (beings) who have become Viṣṇu and those who follow them! receive the *bali* with delight and offer me good". Then he shall throw (the *bali*) outside the home (house) of sacrifice. He shall wash his feet and do *ācamana* and enter into the house of sacrifice.

*(Method of cooking for the offering)*

111b-121. He shall then consecrate the oven in the hall of sacred fire which is situated in the east. Leaving the kitchen from his place, he shall wash with *astramantra,* the vessel which is in the midst of the fire-pit, smear it externally with cowdung and others. Heating the interior with glowing

53. *tarpaṇa:* act of pleasing; pleasing the fire consists in offering oblations into the fire-pit.
54. *Kṣetranātha:* Lord or protector of the site where the temple is built. For a description of this see LT. XXXVII. 43-44: Pād. S. Kriyā. XXII, 34-35.

चतुर्धा वर्मजप्तेन संवेष्ट्याघ्र्यादिनार्च्य च ।
चुल्यां कृत्वा समारोप्य तस्यां मधु घृतं पयः ॥ ११४ ॥
परिशुद्धे श्रिते क्षीरे त्वस्त्रेणारोप्य तण्डुलान् ।
पाचयेन्मूलमन्त्रेण दृष्ट्वा नेत्रेण संस्कृतम् ॥ ११५ ॥
हृदावतार्याभिघार्य[१८] शिखामन्त्रेण घट्टयेत् ।
शिरसालिप्य संक्षाल्य सुप्रसन्नेन वारिणा ॥ ११६ ॥
भूतिना चन्दनाद्येन भूषयेदूर्ध्वपुण्ड्रकैः ।
विष्टरोपरि चान्यत्र निदध्यान्मण्डलान्तरे ॥ ११७ ॥
होमञ्च सिद्धये कृत्वा पूर्णान्तमथ वै चरौ ।
आघारदानमाज्येन[१९] कुर्यात् तेजोमृतात्मकम् ॥ ११८ ॥
ईशाब्जनाभरुद्धेन हंसार्णेन सबिन्दुना ।
तद्वद्वौषड्वषट्कारप्रणवद्वितयेन च ॥ ११९ ॥
यतोऽविनाभाविनोऽत्र स्थितिर्द्वाभ्यां च साम्प्रतम् ।
अतः पुरोदितेनैव तदन्नं सम्पुटेन च ॥ १२० ॥
अध ऊर्ध्वे च संच्छन्नं स्मरेदादाय वै हृदि ।
द्रव्यसम्पातहोमेऽथ पूर्णान्ते तु कृते सति ॥ १२१ ॥

**[ संस्कृतस्य हविषः विनियोगप्रकारः ]**

उद्धृत्याहुतियोगेन पात्रत्रयगतं तु यत् ।
स्थण्डिले कलशेऽग्नौ च विनियुज्य यथाविधि ॥ १२२ ॥
तदाज्यभावितं शेषं कुशाक्रान्तं विघट्य च ।

एवं संस्कृतस्य हविषो विनियोगमाह — **उद्धृत्य** इति ।

क्रमान्मूलास्त्रनेत्रेण जुहुयाच्च शतत्रयम् ॥ १२३ ॥
नीत्वा सम्पूर्णभावञ्च पूर्णया पुनरेव हि ।

१८. र्यावर्घ्यस्य - B, D

१९. आधारादान - B

fragrant *darbhas*, he shall strike it with the *astra* of flower. He shall wrap it in the neck with white thread for which *japa* is done with *kavacamantra* four times and worship it with *arghya* etc.. Placing it in the oven (vessel) and (pour into it) honey, ghee and water, put into it rice uttering the *astramantra* when milk contained in it (vessel) has became pure, make the rice cooked uttering *mūlamantra*. He shall behold it as refined (cooked) with the *netramantra*, bring it down with *hṛdayamantra*, and sprinkle it with ghee and press it with *śikhāmantra*. It shall be washed with clear water uttering *śiromantra*. It shall be decorated with *ūrdhvapuṇḍras*, using ashes mixed up with much sandal-paste. He shall place it upon the seat within the *maṇḍala*. *Homa* shall be done for success upto *pūrṇāhuti*. Then the *caru* shall be smeared (coated) with ghee and made to become nectar in lustre. Its continued existence is by now invariably associated with the two mantras namely, *haṃsamantra*[55] with *anusvāra* encompassed with *ña* and *pa*[56] and similarly *vauṣaṭ*, invariably associated with *vaṣaṭ* and two *Praṇavas*. Its stay now is with the two (mantras) as said before. Hence, that food (cooked) is to be encased in the heart as covered below and above, when the *pūrṇāhuti* is done in the *sampātahoma* of the materials.

*(Method of distribution of the offering that is consecrated)*

122-124a. Taking that it which is in three vessels, as they have been offered, it shall be apportioned according to rule on the ground, pitcher and fire; the remaining portion, with *darbha* and mixed with ghee shall be pressed, shall be offered into the fire three hundred times with *mūla*, *astra* and *netramantras* respectively. Making it as completed and be offered with *pūrṇāhuti*.

55. *Haṃsamantra:* same as *Ajapāmantra: so'haṃ; bindu: anusvāra.*
56. *īśa:* 'a'; *abjanābha:* Padmanābha, letter '*pa*'.

**[ शिष्यस्य विष्टरोपरिस्थापनमित्यादि ]**

ततश्चोत्तरदिक्कुर्यान्मण्डलं[20] गोमयादिना ॥ १२४ ॥

अथ शिष्यस्य विष्टरोपरि स्थापनं, प्रोक्षणं, सिद्धार्थतिलैस्ताडनं, कुशाग्रेण तच्छरीरोल्लेखनं, मन्त्रव्याप्तिं नेत्रबन्धं, पुष्पाञ्जलिप्रक्षेपणमच्युतकरेणालम्भनम्, मण्डलार्चनं, तत्पुरतः पृथिव्यादिभूतसप्तकस्य तदधीशमन्त्रसङ्घस्य च पूजनं, अग्निसन्निधौ शिष्येण सहोपवेशनं, शिष्यस्य कर्मवासनाविश्लेषसिद्ध्यर्थं होमं, सम्पातस्पर्शं, विज्ञापनं, प्रायश्चित्तहोमं, शिष्यस्य सूत्रात्मकशरीरकल्पनं, तत्र विभवव्यूहपरमन्त्रदीक्षाभेदेन पृथिव्यादिभूतसप्तकविन्यासभेदं, पुनःकुम्भाद्यर्चनं, शिष्यस्य पञ्चगव्यप्राशनं, चरुभोजनं, दन्तधावनं, तत्काष्ठपतनपरीक्षा तच्छान्तिं, मण्डलस्थस्य देवस्य कुम्भादौ विसर्जनं, स्वप्नलाभाय शिष्यस्य शयनं, तत्परितो रक्षाकरणम्, आचार्यस्यापि दन्तधावनादिकं, भगवत्प्रार्थनापूर्वकं स्वापम्, अर्धरात्रे समुत्थानं, मन्त्रस्नानं, मण्डललेखनं, प्रत्यूषे नित्यकर्मानुष्ठानं, शिष्यस्वप्नशुभाशुभपरीक्षा तच्छान्तिं, कुम्भाद्यर्चनं, शिष्य्य निरीक्षणादिसंशुद्धिपूर्वकं सुदर्शनपाञ्चजन्यधारणम् ऊर्ध्वपुण्ड्रविधिः, नामकरणविधानं, सूत्रात्मकशरीरे भूतव्याप्तिपूर्वकं तद्धोमादिप्रक्रियाम्, अध्वविवरणं, विशेषेण वर्णाध्वविचारम्, मन्त्रमुद्रान्यास समयाद्युपदेशं, शिष्यस्य तत्समक्षमे भगवद्यागाद्यनुष्ठानं, गुर्वर्चनं, शिष्यस्य मूर्ध्नि आशीर्वचनपूर्वकं मन्त्रहस्तसंस्पर्शञ्चाह — **ततश्चोत्तरदिक्कुर्यान्मण्डलं गोमयादिना** इत्यारभ्य **तवास्तु वैभवी सिद्धिः मोक्षलक्ष्मीसमन्विता** इत्यन्तम्।

प्राक्प्रान्तं विष्टरं तत्र दद्याद्दार्भं हृदन्तरे ।
तन्मध्ये विन्यसेच्छिष्यं समाङ्घ्रिं स्तब्धविग्रहम् ॥ १२५ ॥
प्राङ्मुखं यतवाक्चित्तवृत्तिरूपं धृताञ्जलिम् ।
अस्त्रेणपूर्ववत्कुर्यात्प्रोक्षणं तस्य चाम्भसा ॥ १२६ ॥
तेनैव ताडयेन्मूर्ध्नि दीप्तैः सिद्धार्थकैस्तिलैः ।
अनादिवासनोत्थानां बन्धानां चालनाय च ॥ १२७ ॥
फडन्तेनाथ चास्त्रेण कुशोग्रेणाङ्घ्रिगोचरात् ।
समुल्लिख्य शिखान्तञ्च ऋज्वर्थं मार्गसन्ततेः ॥ १२८ ॥
जालवन्मन्त्रजालेन व्याप्तं स्मृत्वा च साम्प्रतम् ।
बध्नीयान्नेत्रमन्त्रेण तस्य नेत्रे च वाससा ॥ १२९ ॥
वस्वर्घ्यकुसुमैर्गन्धैः कृत्वा पूर्णाञ्जलिं पुरा ।
पाणिनादाय चाम्नेति निधायाग्रे स्थितं वटुम् ॥ १३० ॥

२०. दिक्सूर्यम् - B, D

*(Placing the disciple on the seat)*

124b-168a. Then the *maṇḍala* is to be drawn with cowdung in the northern direction. A seat made of *darbha* shall be placed with the edge facing east using *hṛdayamantra.* The pupil shall be placed in the midst of it, with his feet kept alike (straight) and body kept motionless. He shall face the east, have under control speech and mental functions and have folded palms. He shall be sprinkled as before with water of the *astramantra,* and shall be struck on the head with shining white mustards, sesamum for causing motion (throwing off) the bonds which arise as a result of beginningless impressions. He shall be rubbed from foot to head with the tip of the *darbha* using *astramantra* ending with *phaṭ,* for straightening the continuous course.[57] Thinking that he is, by now, pervaded by the wire-net of mantras, his two eyes shall be wound with cloth using *netramantra.* Making at first this the palms are to be filled with wealth,[58] *arghya,* flowers and sandal-pastes. The pupil who stands in the front shall be taken (by the preceptor) by the hand, mentioning him[59] the (pupil) shall be made to drop hundred palmfuls (of flowers) on the site of God with the head bent. He (pupil) shall have the eyes opened but not seen by other people. He who occupies then a proper course[60] noticed to be characterised by devotion, (he is) filled with by horripilation, (all over the body) curiosity and joy, having tears of joy, as engaged in bowing, doing *japa,* talks and circumambulations and having the mind purified, shall be considered by the teacher as 'this boy is worthy'. Discus and lotus are to be thought as existing in the midst of (his) right hand through that knowledge called Acyuta with which he is favoured and as the host of the main deities staying in their (own) abodes and brightening all with the host of their own rays. The Ācārya shall touch him (the pupil) with

57. *ṛjvartham mārgasantateḥ:* the latter word means that the course of life in the world is continuous and does not come to an end quickly. This course must be straight, that is, it must be based on sincerity. Then only that when pursued, would lead everntually to *mokṣa.*
Note: That the commentator on ĪS. offers a list of items to be gone through.
58. *Vastu:* valuable object, money, wealth.
59. *Cāmneti* is the reading in the text. The word is to be split up as *ca+āmneti.* If the latter were to be derived from the rout *mnā* with the preposition *ā,* it must mean uttering; yet, the word is grammatically incorrect. The correct form must be *āmnāna* meaning uttering or mentioning the name of the pupil.
60. *Kuśalādhvan:* right course.

प्रक्षेपयेद्देवधाम्नि नतमूर्ध्नाऽञ्जलिञ्चतम् ।
तस्योद्घाटितनेत्रस्य त्वदृष्टस्येतरैर्जनैः ॥ १३१ ॥
कुशलाध्वनिविष्टस्य दृष्ट्वा वै भक्तिलक्षणम् ।
रोमाञ्चौत्सुक्यहर्षाढ्यमानन्दाश्रुसमन्वितम् ॥ १३२ ॥
स प्रणामजपालापदिक्प्रदक्षिणसंयुतम् ।
पूतान्तः[२१] करणं बुध्वा योग्योऽयमिति भावयेत् ॥ १३३ ॥
यदा तदाऽच्युताख्या यानुगृहीतो धिया तया ।
स्मरेद्दक्षिणपाणौ तु चक्राम्बुरुहमध्यगम् ॥ १३४ ॥
प्रधानदेवतावृन्दं स्वे स्वे धाम्नि परे स्थितम् ।
स्वमरीचिगणेनैव द्योतयन्तं तु चाखिलम् ॥ १३५ ॥
तेनाच्युतकरेणैव सोदकेनालभेत तम् ।
पुष्पपूर्णाञ्जलौ पृष्ठे तस्य तत्रितयाश्रितम् ॥ १३६ ॥
कृत्वा मन्त्रगणान्तं वै मोक्षविघ्नोपशान्तये ।
पुनरभ्यर्चयेन्नीत्वा मन्त्रेण परमेश्वरम् ॥ १३७ ॥
आधाराधेयभावेन बुध्वाऽन्तस्संस्थितं पुरा ।
क्ष्मादीनां बुद्धिनिष्ठानां वासनानां तथात्मनाम् ॥ १३८ ॥
ततः कुर्याच्च विश्लेषं तेषां ध्यानार्चनादिना ।
आत्मसत्त्वं समाश्रित्य कर्मचक्रं हि वर्तते ॥ १३९ ॥
तच्चक्रमवलम्ब्यास्ते बुद्धिनिष्ठं हि सप्तकम् ।
अज्ञानव्यापकत्वञ्च सुखदुःखनिवेदनम् ॥ १४० ॥
सर्वज्ञस्यात्मतत्त्वस्य कर्मचक्रावलम्बनात् ।
चपलं कर्मचक्रं तद्वर्धमानं सदैव हि ॥ १४१ ॥
क्ष्माद्यमाधारमाश्रित्य तावदेवावतिष्ठते ।
यावत्सर्वज्ञ[२२] शक्त्या वै कर्मात्मा न प्रबोधितः ॥ १४२ ॥

२१. शुद्धान्त - B, D
२२. यावत्ससर्व

that Acyutakara[61] along with water. Keeping those three[62] on the back of the palms filled with flowers, he (Ācārya) shall have the Supreme Lord worshipped, by him uttering the mantra there, upto the completion of the groups of mantras for controlling the obstacles of *mokṣa*. Knowing then Him (God) as staying in the relation of the container and contained within. He (Ācārya) shall cause their separation, earth and others, impressions which one in *buddhi* and souls are by meditation, worship and others. The wheel of *karman* depends upon the strength of the soul. The group of seven,[63] which stay in *buddhi*, depends on that wheel. Pleasure and pain are meationed as fact (by people) because of ignorance (about them). The omniscient nature of soul depends upon the wheel of *karman*. The wheel of *karman*, which moves to and fro always (in motion) goes on growing. It remains thereby depending upon the substrata like earth and others till the nature of *karman* is not aroused[64] by the power of the omniscient. When aroused, it (*karman*) can always be kept under control, though *karman*[65] based on knowledge taking the form of worshipping the mantra. Therefore, that substratum of earth and others which are essentially strong being related to the soul makes it (*karman*) rid of its strength[66] and makes it motionless now which has become a desert.[67] With the result, the tree of *karman* gets destroyed, freed as it is from bearing the fruit of non-sensient.[68] Therefore, worship is to be done duly to the mantras[69] of deities of elements in the space in front of the omniscient God in order to raise one's self up. Know the ordinary body which is controlled by the Lords of mantras as having sentience for its body.[70] One shall think at first of the courses beginning from earth and ending with

61. *acyutakara:* the hand of the Ācārya. Since the Ācārya has the feeling that God (Acyuta) is filling him, his hand is called *Acyutakara* (cf. JS. XVI. 35a).
62. *tattṛtaya:* knowledge of Acyuta, host of chief deities and *Acyutakara* are meant here.
63. *buddhiniṣṭhaṃ saptakam: ahaṃkāra, tanmātra* and five elements are the seven meant here.
64. *prabodhita:* awakened, made known.
65. *karman* is good action which destroys the impressions.
66. *nīrasam:* without juice, sapless.
67. *ceriṇībhūtam: ca+iriṇībhūtam; iriṇībhūtam* = which has become a desert where nothing would grow.
68. *acitphala:* till now, the non-sentient is the fruit.
69. *bhūtādidevamantra:* Powers of Aniruddha, Acyuta, Satya, Puruṣa and Ananta are the deities of the five elements (vide X. 22).
70. *Cittanum:* (*cit*: sentience; *tanu*, body) sentient body, the gods of mantras take control over sentience which becomes the body (non-sentient) for transactions.

प्रबुद्धस्तस्य संरोधं कर्तुं शक्नोति सर्वदा ।
मन्त्राराधनरूपेण ज्ञाननिष्ठेन कर्मणा ॥ १४३ ॥
अतो य आश्रयः क्ष्माद्यः सत्त्वसारो हि पौरुषः ।
नीरसं चेरिणीभूतं कुर्यात्संस्थाप्य साम्प्रतम् ॥ १४४ ॥
निर्मुक्ताचित्फलो येन कर्मवृक्षो विनश्यति ।
शुद्ध्यर्थमात्मनस्तस्मात् सर्वज्ञस्याग्रतः स्थले ॥ १४५ ॥
भूतादिदेवमन्त्राणां कुर्याद्वै पूजनं क्रमात् ।
चित्तनुं विद्धि सामान्यं मन्त्रनाथैरधिष्ठितम् ॥ १४६ ॥
क्ष्माद्यध्वानञ्च बुद्ध्यन्तं ध्यात्वा षट्पत्रवत्पुरा ।
तत्र मध्येऽब्जनाभं च प्राग्भागे केसरोर्ध्वगम् ॥ १४७ ॥
षट्कन्तु विश्वरूपाद्यं क्ष्माधरान्तं तु विन्यसेत् ।
नीत्वा स्वनाम्न आद्यर्णं क्ष्मान्तानां बीजतां गतम्[23] ॥ १४८ ॥
तेन तेषां दलानान्तु प्राग्वन्न्यासं स्मरेत्क्रमात् ।
क्ष्माबीजञ्च दलाग्रेषु मूलनिष्ठेषु सत्सु च ॥ १४९ ॥
सर्वं सर्वेन्द्रियाधारमित्यभिन्नं पुरा ततः ।
चिन्वानः स्कन्दवृन्देन खभूतेनान्तरीकृतम् ॥ १५० ॥
उपर्युपरि योगेन बुध्यन्तं समुपस्थितम् ।
भेददृष्ट्या यजेत्सम्यग्भूयः संहारवर्त्मना ॥ १५१ ॥
सवज्रं स्वेन बीजेन पीतं तुर्याश्रलक्षणम्[24] ।
हेमाब्जभूषितं ध्यात्वा क्ष्मातत्त्वं तत्र मध्यतः ॥ १५२ ॥
वाराहं संयजेन्मन्त्रं साङ्गं सावरणं क्रमात् ।
तत्कारणाश्रितं कृत्वा परिवारसमन्वितम् ॥ १५३ ॥
अधस्तान्मण्डलोर्ध्वस्थमर्धेन्दुसदृशं सितम् ।
पुरं पद्माङ्कितं स्मृत्वा सितपद्मोदरं महत् ॥ १५४ ॥

२३. पुरा - पा.
२४. तुर्याद्यलक्षणम्

*buddhi* as a lotus having six petals.[71] Padmanābha is to be placed there in the midst in the eastern side with the filaments turned upwards and the group of six beginning from Viśvarūpa and ending with the mountain to earth.[72] After taking the first letter[73] of its (mantras) name which has become the seed upto earth, he (priest) shall think in due order, the *nyāsa* as before for those petals. He (priest) shall arrange (collect) the seed of the earth, while there are tips of petals resting on the roots, since all is the substratum for all senses and so are non-different from the seed of earth[74] which is hidden by the element of *ākāśa*, through the group of *skanda*-[75] seed of earth which is stationed through application above and above upto *buddhi*.[76] Worship is to be done again through the path of dissolution, with (treating them) the knowledge that they are different. He shall think (mediate) upon the *tattva* of earth as having transcendental support which has been taken in by its own seed with the adamentine stone[77] and decorated with golden lotus. He shall worship there in the middle, the *varāhamantra*[78] with its limbs[79] and enclosures in due order. Making it rest on its cause so as to have the retinue, he shall think of a town featured with Padma treasures situated upon the

71. *kṣmādyadhvanā:* The course called *bhuvanādhvan* includes within it *buddhyanatam* which refers to the *Sāṃkhya* theory of evolutes which are to be brought— under six heads *buddhi, ahaṃkāra, tanmātrā,* elements, *karmendriyas* and *jñānendriyas*. These come under *bhuvanādhvan*. They are imagined to represent the six petals (of the lotus). Hence is the use of the word *ṣaṭapatravat* here.
72. *saṭkantu viśvarūpādyaṃ kṣmādharāntam:* The six are *viśvarūpa, vihaṅgama, kroḍātman, baḍabāvaktra* and *dharma*. *Kṣmādhara* is *Karmaṭha*, the 15th manifestation (*prādurbhāva*).
73. *svanāmnā ādyārṇam:* the first letter in the mantra— *oṃ, aḥ*.
74. *kṣmābīja: oṃ brīṃ*.
75. *skandabṛnda:* group of *skandas*: thus does not make sense. *Skanda* could be replaced by *spanda* which means motion; this means that *Kṣmābīja* moved about above and above and became *ākāśa*.
76. *buddhyantam:* it became shorn of concrete form and acquired use state of *buddhi*, that is, it was in the state of becoming known.
77. *turyāśraya: turya*— fourth; waking, dreaming, sleeply and transcendental are the four states. The last is the fourth. Now the *tattva* of earth has gone beyond the three stages and has attained the transcendental state which is not within the range of senses.
78. *savajram:* with *vajra*, adamantine stone, that is strong.
79. *varāhamantra: oṃ namo bhagavate mahāvarāhāya ekadaṃṣṭrāya megholkāya meghavarṇāya chandomayāya brahmamayāya namo'stu te*. The five *aṅgas* are: *ekaśṛṅga, vyomolka, tejodhipati, viśvarūpa* and *mahādanṣṭra*. JS. (XXIX III.187) contains an elaborate treatment of *varāhamantra, śaktimantra* etc. (cf. Pād. S. Caryā. XXVII.12a-28).

सरश्शयं[२५] तदन्तःस्थमभिसन्धाय संयजेत् ।
तेजोमयं तदूर्ध्वे तु त्रिकोणं भावयेत्पुरम् ॥ १५५ ॥
रक्तज्वालागणाकीर्णं स्वस्तिकैरूपलाञ्छितम् ।
नृसिंहं पूजयेत्तत्र मध्ये रक्तच्छविं विभुम् ॥ १५६ ॥
तस्योपर्यसितं वृत्तं पुरं तारागणाङ्कितम् ।
स्मृत्वा नीलाम्बुजाक्रान्तं स्मरेत्तत्र खगासनम् ॥ १५७ ॥
नीरूपं खं तदूर्ध्वे तु स्मरेच्छब्दैकलक्षणम् ।
ध्यायेत्तदन्तः सूर्याभं प्राग्वर्णं तु सपङ्कजम् ॥ १५८ ॥
तत्र वागीश्वरं देवमभ्यर्च्य विधिवत्ततः ।
तत्कर्णिकोदराकाशे नानारत्नरुचिं ततः ॥ १५९ ॥
संस्मरेत्कमलाकारं चित्तवृत्तिमयं तु यत् ।
यजेत्तन्मध्यगं विश्वरूपं तु मनसस्पतिम् ॥ १६० ॥
तदूर्ध्वेऽमृतगर्भं तु शीतांशुकरकोटिवत् ।
पद्मं स्वेनात्मनात्मानं धारयन्तं विभाव्य च ॥ १६१ ॥
समभ्यर्च्यस्तदन्तःस्थो ह्यब्जनाभो धियांपतिः ।
एवं गन्धरसरूपस्पर्शशब्दमनोधियाम् ॥ १६२ ॥
क्रमेणाधीशसङ्घं तु अवतार्य पराद्यजेत् ।
अर्चयित्वाऽर्चयित्वा च न्यसेत्तत्रैव तं पुनः ॥ १६३ ॥
ये वर्णा भूतयोनीनां रश्मयः कमलोपमाः ।
संस्थितिं संस्मरेत्तेषां अस्मिन् शक्तौ तथागतम् ॥ १६४ ॥
अनादिवासनारूपां त्वभेदेनात्मनि स्थिताम् ।
निश्शेषबीजैरभ्युत्थां पद्मनाभविधारिणीम् ॥ १६५ ॥
निर्गतां वैषयात्सर्वाद्वियुक्तां स्वामिना कृताम् ।
स्फुरद्रूपां परिभ्रष्टां निराधारां च संस्मरेत् ॥ १६६ ॥

२५. सरश्शार्यी - B, D

*maṇḍala* below, similar to the crescent (half moon) and white (in colour). He shall worship it imagining (feeling) that big (town) resembling the interior of white lotus, lying in the tank and within that. He shall feel the town above as brilliant with lustre and having three corners and a form of the triangle. There Nṛsiṃha who is filled with hosts of red flowers, marked (having) by *svastikas*,[80] all pervading and of red (blood) colour be worshipped there in the middle. Thinking of a black town above him, circular in formation, and marked by the cluster of stars, he (*Ācārya*) shall think of Viṣṇu (having the bird as seat), overshadowed by blue lotuses. He shall think, over it *ākāśa*, which is colourless, and is characterised only by sound and meditate within it, Him who has the radiance of the sun, of a hue (as stated before) and having lotus. Having worshipped there Lord Vāgīśvara[81] duly, who is of a hue of various gems, in the space within its pericarp, he shall think of it as having the function of the *citta* and of the form of lotus. The Lord of the universal form, who is amidst it and the Lord of the mind,[82] is to be worshipped imagining a lotus, as filled with nectar above it, resembling the crores of the cool-rayed (moon), and a lotus sustaining itself by itself. Padmanābha,[83] the Lord of knowledge, who is within it, is to be worshipped. Thus bringing down from high the group of the deities[84] presiding over odour, taste, colour, touch, sound, mind and knowledge in their order and it shall be worshipped. After worshipping them, they shall be placed there again. He shall think of the colours of the causes of the elements as rays, resembling lotuses as remaining there in this power, in the form of beginningless impressions and remaining in the self as not different (from them). Rising with all seeds without any reminder, it (power) supports

80. *Svastika:* a kind of mystical cross intended to denote good luck; it is held to be a solar symbol consisting of four spokes crossing each other. (M.M. Williams Sanskrit English Dictionary p. 1283). For details see Dr. (Mrs.) Padma Sudhi: The Swastika: Brahmavādin, Vol. 16. No. 2-3 Singarachan St. Madras 5.
81. *Vāgīśvara:* is held as the 13th divine descent included in the list of *prādhurbhāva*:
    स्रग्वान् प्रोक्ता मुनीन्द्रैः सा सृजती वधती जगत् ।
    वागीशः स्रग्धरार्णेन द्वितीयेन निरुच्यते ॥ Ahs. 56. 14b-15a.
82. *manasaḥ pati*: Lord who constrols the mental activities.
83. Padmanābha is mentioned as the first among the 38 *vibhavas* (vide LT. IV. 27; SS. IX.77a-83; Ahs. V.50-56). For a description of this form see Paus. S. XXXVI. 165-166a.
84. deities presiding over odour and others. See under 69.

प्रणवेन समभ्यर्च्य दीक्षाकाले ह्युपस्थिते ।
साधिभूताधिदैवं च इष्ट्वैवं भूतसप्तकम् ॥ १६७ ॥
स्वयमभ्यर्च्ययेत्पश्चात् शिष्यमञ्जलिना च तम् ।

**[ अग्निसन्निधौ शिष्येण सहोपवेशनमित्यादि ]**

ततोऽग्नेः सन्निधिं गत्वा ध्यात्वा धामत्रयोपरि ॥ १६८ ॥
दक्षिणेनात्मनो दार्भे[२६] विष्टरे चक्रमन्त्रिते ।
सकुशेन स्वहस्तेन दक्षिणं चरणं गुरोः ॥ १६९ ॥
अवलम्ब्य समास्ते वै स्पर्शनाद्येकतात्मना ।
बीजेनाङ्गैः शिखान्तं च स्मरेत्तेजोमयं विभुम् ॥ १७० ॥
विश्लेषयन्तं सहसा ह्यनाद्युत्थमविग्रहम् ।
संस्कारचक्रं[२७] विविधं प्रेरकं दुःखवर्त्मनि ॥ १७१ ॥
नाड्यैक्यमभिसन्धानमभिसन्धाय चेतसा ।
विश्लेषं कर्मणां तद्वद् वर्मणास्त्रेण होमयेत् ॥ १७२ ॥
क्रमेण सघृतानां च तिलानां द्वादशाहुतिम् ।
अनुसन्धाय सम्पाद्यो मयाऽयं वै परात्मनि ॥ १७३ ॥
दद्यादाहुतिकाश्चाष्टौ मूलेन सघृताः पुरा ।
तदुत्तमाङ्गं संस्पृष्ट्वा स्रुवेणाज्यान्वितेन च ॥ १७४ ॥
हुत्वा ज्ञानाय तेनैव भूयस्सर्वगुणात्मना ।
प्राक्संख्यामाचरेद्धोममन्तरान्तरयोगतः ॥ १७५ ॥
अग्नेरुपादद्यात्सर्वं नेत्रान्तं ह्येवमेव हि ।
इति सम्पातहोमे वै सम्पन्ने सति जायते ॥ १७६ ॥
कर्तव्यो[२८] मन्त्रमाहात्म्यात् संस्कारैर्निखिलैर्युत ।
साम्प्रतं चाणिमादीनां[२९] गुणानामुत्तरत्र तु ॥ १७७ ॥

२६. दार्भ - A
२७. संसारचक्रम् - A
२८. कर्तव्यं - B, D
२९. शक्तिरादीनां - A

Padmanābha,[85] as having come out of all objects[86] and free from them, and made by the Lord.[87] It shall be thought of as having dazzling colours, fallen down,[88] supportless[89] when the time of intiation arrives, it shall be worshipped with *praṇava*, the seven elements[90] of *adhibhūta* and *adhidaiva* are to be worshipped. He (*Ācārya*) shall have Him worshipped later through the pupil with the folded palms.

*(The Ācārya shall sit along with the pupil in the vicinity of fire)*

168b-180a. He (pupil) shall then go near fire, meditate upon three luminaries.[91] He shall hold the right foot of the guru who is on the seat made of darbha placed to his right, consecrated by discus (*cakramantra*),[92] and with his hand holding *darbha*. He shall remain there imagining to have become one with him (guru) by touching him (guru) and think of the Lord (Guru) as made of lustre through the *bīja* from food to tuft and to have suddenly separated from that which has been there from beginningless time and as having no form. He shall think, in his mind, the wheel of worldly life to be varied and prompting to the path of grief and the veins to have become one. Likewise, he shall think of separation from *karmas* and do *homa* with *kavaca* and *astramantras*. Gradually, he shall make twelve offerings of seasamum with ghee. Thinking that he should procure for the Supreme Soul, he shall make at first eight offerings with ghee uttering *mūlamantra*. He (Ācārya) shall then touch his (pupil's) head with the *śruva* with ghee. He shall make the offering for knowledge again for the same number of times with that itself which is of the nature of all qualities. He must do *homa* for the number of times stated before in between. He shall take all that from fire upto

85. Padmanābha is the Lord of knowledge (or *buddhi*). The beginningless impressions maintain all the *vibhava* forms beginning with Padmanābha.
86. *nirgata:* to issue out of, that is, the impressions have no object to encounter with.
87. *svāminā kṛta:* made by God, that is, the pupil who undergoes initiation, gets rid of the miseries and *karman*; vide घतिक्लेशकर्मादीनि । LT.II. 5b; but the pupil lives on. This becomes possible with every psyche remaining there powerless. Such a situation is really brought into being by God.
88. *paribhraṣṭa:* fallen down, as it is powerless to become active.
89. *nirādhāra:* supportless, it has no place to rest upon; if it did have one, it would bring in only misery.
90. *bhūtasaptaka:* seven elements— earth, water, fire, air, *ākāśa*, *ahaṅkāra* and *buddhi*.
91. *dhāmatraya:* sun, moon and fire.
92. *cakramantrita: cakreṇa mantrita*— consecrated by *cakramantra*.

विभोराराधनात्सम्यग्योगाभ्यासाच्च भाजनम् ।
कृते सम्पातहवने आज्येनाथ सकृत्सकृत् ॥ १७८ ॥
मन्त्राणां तर्पणं कृत्वा सार्चनं श्रावयेद्विभुम् ।
अस्य कर्माख्यतत्त्वस्य[३०] कर्मबन्धं सवासनम् ॥ १७९ ॥
तदनेकप्रकारन्तु त्वच्छक्त्या स्तम्भितं मया ।

**[ प्रायश्चित्तहोमः ]**

प्रायश्चित्तनिमित्तन्तु जुहुयात्तदनन्तरम् ॥ १८० ॥
बीजेनान्तर्निरुद्धेन स्वाङ्गेनाहुतिकाष्ठकम् ।
एतावता महाबुद्धेर्जन्तोर्जन्माश्रितस्य च ॥ १८१ ॥
याति व्यामिश्ररूपस्य हेयरूपस्य संक्षयः ।
मोक्षैकफलदो धर्म उपादेयस्त्वनन्तरम् ॥ १८२ ॥
योऽसौ साम्मुख्यमायाति विविधस्तस्य चाच्युतः[३१] ।
येनान्तर्लीनमभ्येति ह्यज्ञानं सहसा क्षयम् ॥ १८३ ॥

**[ शिष्यस्य सूत्रात्मकशरीरकल्पनम् ]**

अथादायारुणं सूत्रं कृत्वा नैकगुणं पुरा ।
निरीक्ष्य तं दृशा चास्त्रवारिणा परिशोधितम्[३२] ॥ १८४ ॥
तदङ्गुष्ठावधिं यावच्छिखायाः सम्प्रसार्य च ।
संस्मरेत्सर्वदुःखानां सम्बन्धानां तदास्पदम् ॥ १८५ ॥
संविश्य देवयानेन शिशुचैतन्यसन्निधिम् ।
हुंफडन्तञ्च शिष्यस्य नाम च प्रणवादिकम् ॥ १८६ ॥
हृन्मन्त्रसम्पुटस्थं च कृत्वा वै पितृवर्त्मना ।
आनीय सह सूत्रेण नयेन्नेत्रेण साम्यताम् ॥ १८७ ॥
अभ्यर्च्यार्घ्यादिनावेष्ट्य कवचेन महात्मना ।
'ओं हुं अदन्यै हुं' स्वाहेत्यनेनाहुतिसप्तकम् ॥ १८८ ॥

३०. कर्मात्म - B, D
३१. चाच्युतम् - B, D
३२. शोधनम् - B, D

*netramantra*.[93] When the *sampātahoma*[94] is just achieved, this happens, which is to be done with all impressions through the preaturess of this mantra. It becomes now the receptable of atomicity and other qualities through worshipping God and proper Yogic practise. When *sampātahoma* is thus done, the mantras are to be pleased once by once with ghee pleasing the mantras, God shall be addressed on: 'I have paralysed (made motionless) the bond of *karman* together with impressions for this *tattva* called *karman* with all its kinds through your power'.

*(Homa of expiation)*

180b-183. After that, eight offerings are to be made with the *bīja* which forms its own part and retained with it for the sake of expiation. That, which is to be given up, which is of mixed form[95] and which is based upon the birth of the very intelligent being[96] gets destroyed by this. Then the Dharma, for which *mokṣa* is the only fruit, is to be taken up. That process makes Acyuta appear face to face and makes nescience, lurking within, get at once destroyed.

*(Arrangement of a body in the form of threads for the disciple)*

184-196a. A red coloured thread shall be taken and folded into many parts. It shall be purified with the water of the *astramantra* after looking at it.[97] It is to be streched on the body of the pupil from the great toe up to the tuft. The thread must be considered as the abode of all miseries and associations. It shall be brought into the sentience[98] of the pupil through the divine path.[99] The pupil shall be given a name which begins with *Praṇava* and ends

93. *netrāntam:* upto the end of *netramantra*.
94. *sampātahoma* - *tattvāhūti*.
95. *vyāmiśrarūpa:* of manifold form, that is, a form in which there is the admixture of parts of different traits. This refers to the material objects, of which some may be good to give rise to *tattvajñāna*, while others would bind the soul to the world more tightly than before. Hence there is difficulty to give it up all of a sudden.
96. *Mahābuddheḥ:* of that which has supreme (or great) intellect, i.e., highly intelligent. This word is used to indicate that the soul is naturally endowed with high wisdom which becomes manifest when it seeks to give up the worldly ties seeking to get *mokṣa*.
97. See under III. 2.
98. *śiṣucaitanya:* sentience of the child, that is pupil.
99. *Devayāna:* divine path; all the impurities are to be brought to the sentient pupil, so that he shall become aware of them. The way in which this is to be done cannot be of the ordinary material kind, as it would head the self to bondage again. The method is thus called divine.

हुत्वास्त्रमन्त्रजप्तेन सितेन रजसा ततः ।
सन्ताड्य शैशवं कायं विशेत्पादावधिं तथा ॥ १८९ ॥
विश्लेषयाऽमुकं ब्रूयात्पदं वीर्यपदानुगम् ।
तं ज्ञानवाचकेनाथ त्वाद्यन्तेन विकृष्य च ॥ १९० ॥
स्वबुद्ध्याऽनुगतं कृत्वा ध्यात्वा नक्षत्रगोलवत् ।
सन्धायाभ्यन्तरे सूत्रे हंसार्णेन सबिन्दुना ॥ १९१ ॥
नतिप्रणवगर्भेण रुद्धशक्तिञ्च विग्रहे ।
वासनामयमित्येवमातिवाहिकसंज्ञकम्[३३] ॥ १९२ ॥
सूत्रात्मकं वपुस्स्मृत्वा आत्मशक्त्या विभावितम् ।
बलमन्त्रेण संरुद्धं तदर्धं जुहुयात्ततः ॥ १९३ ॥
उक्त्वा ओमात्मने स्वाहा द्विषट्कपरिसंख्यया ।
आदाय भाविनो बन्धान् व्यापकान् शुद्धभोगदान् ॥ १९४ ॥
ज्ञानादयः समाश्रित्य येऽत्र तिष्ठन्ति सर्वदा ।
स्वस्थानेषु स्वमन्त्रेभ्यस्तांस्तत्रैव च योजयेत् ॥ १९५ ॥
यथाक्रमेणोचितानां कृत्वा तेषाञ्च तर्पणम् ।

३३. मादिवाहक - B, D

with *huṃ* and *phaṭ*,[100] which shall be encased within the *hṛdayamantra*.[101] Then it shall be brought out with the thread following the path of the manes[102] and made even with the *netramantra*.[103] After worshipping it with *arghya* and others and wrapping with *kavacamantra*,[104] seven offerings are to be made with the mantra '*oṃ huṃ adanyai huṃ svāhā*,[105] The pupil shall be struck with the white dust for which (consecration was made) is done with *astramantra*. It (name) shall enter into the body of the child (pupil) (pervading) upto the feet. The preceptor shall use *viśeṣamantra*[106] and utter the name of this pupil[107] which is to be accompanied by *vīryamantra*.[108] It (name) shall then be drawn out of him with the mantra that denotes *jñāna*[109]

100. *Huṃ phaṭ*: The name of the pupil is stated to begin with *Praṇava* and end with *huṃ* and *phat*. *Huṃ*: a mystical syllable uttered with a mantra seeking to cause terror to the spirits to leave the place inhabited by them. *Phaṭ*: a mystic syllable meaning that the evil has been driven out.
101. The name of the pupil shall be put inside a casket namely *Hṛdayamantra* which takes the form *jñānāya hṛdayāya namaḥ*. By keeping it within this mantra, the pupil gets the knowledge of his true nature and will not lose it afterwards.
102. *Pitṛvartmanā*: through the path of the manes. What was kept in the casket-like heart is to be brought out so that the pupil may become aware of it. This is descending to a mortal level and hence the method is stated to be *pitṛmārga*.
103. *Netreṇa: Netramantra: tejase netrābhyāṃ vauṣaṭ*. The thread, *sūtra*, that is wound around the body of the disciple is called *Māyāsūtra* in Pād. S. Caryā 2.32a; it is called *avyakta liṅgasūtra* in JS. 16.131a; these names suggest that the threads are of the material kind. These threads are helpful to bring the contents became even, that is, without any change with the help of the *netramantra*. The threads become even through the light emanating from the eyes.
104. *Āveṣṭya kavacena*: Wrapping it with *kavacamantra* which is *balāya kavacāya huṃ*. Though the body of the pupil has already been wound with threads, the body is to be wound again with the threads which have become even, like primordial matter in its latent state and so is fit for controlling the effects of matter on the pupil. The *kavacamantra* is to be used here, indicating that wrapping is sound and powerful.
105. *Adanyai huṃ*: the word *adanya* is the form in the dative singular of *adanī*, feminine of *adana*, act of eating. *Huṃ* means an exclamation of causing term. *Adanī* may be taken to represent the personification of eating. Eating may stand for other acts like hearing, seeing and others which are to be treated as materialistic and so to be shunned in the context.
106. *Viśleṣa* with the mantra which effects separation.
107. *amuka* is from *amu* which is pronominal base used in the declaration of the pronoun *adas*; it means such and such a person referred to without name.
108. *vīryamantra: oṃ hraḥ vīryāya astrāya phaṭ*.
109. *jñāna: oṃ hrāṃ jñānāya hṛdayāya namaḥ*.

[ दीक्षाभेदेन पृथिव्यादिभूतसप्तकविन्यासभेदः ]

अथ संस्कारचक्रस्य तत्त्ववृन्दाश्रितस्य च ॥ १९६ ॥
सर्वगस्यापि वै विद्धि स्थितिं नियतलक्षणाम् ।
तत्त्वव्याप्तिश्च तेनैव शरीरे पाञ्चभौतिके ॥ १९७ ॥
गुल्फजानुकटीवक्षः कण्ठभ्रूकावटावधि ।
बुध्यन्तानां धरादीनां क्रमादवनिसप्तकम् ॥ १९८ ॥
अहङ्कारस्तदुत्थास्तु ये भेदा विविधा अपि ।
चित्तजा अपि ये चान्ये तिष्ठन्ति मनसा सह ॥ १९९ ॥
सकालोत्थास्तथा बौद्धास्तत्पूर्वास्त्वपरे च ये ।
अनेकभेदभिन्नास्तु श्रिता आश्रित्य ते धियम् ॥ २०० ॥
द्विसप्तभुवनं विश्वमनेकरचनान्वितम् ।
शतकोटिप्रविस्तीर्णमष्टयोन्यार्थसेवितम् ॥ २०१ ॥
स्थितं धराश्रितं भूयो बोद्धव्यं सर्वदैव हि ।
चतुष्कं जाग्रदाद्यं यत् पदानामप्सु वर्तते ॥ २०२ ॥
मन्त्रकोटिसहस्राणां विविधानां महामते ।
योगसिद्धिसमेतानां संस्थितिस्तैजसे पदे ॥ २०३ ॥
चातुरात्मीयतत्त्वानां ज्ञेयं[३४] कैवल्यदेहिनाम् ।
शान्तोदितस्वरूपाणां सन्निवेशो मरुत्पदे ॥ २०४ ॥
अनेकशक्तिभूतानां ज्ञानादीनां च लाङ्गलिन् ।
कालानामाश्रयो व्योम या सा मूर्तिर्न लक्ष्यते ॥ २०५ ॥
संस्थिताश्चादयो वर्णाः पदे षष्ठे तु मानसे ।
अस्मिन्मात्राद्यमुक्तानि कीर्तितेऽस्मिन् षडध्वनि ॥ २०६ ॥

३४. ज्ञेय - पा

from beginning to end and makes of accompany of its own accord (or understanding). It shall be meditated upon and joined with the thread within like a cycle of stars, using the latter *haṃsa* with *anusvāra*,[110] names and *Praṇava*, and its power kept under control in the body. Considering the body as made up of *sūtras*, called *Ātivāhika*,[111] as it is of the nature of impressions, which is brought into being by its power and retained by *balamantra*,[112] one half of it shall be offered for half the number of times, and for twelve times with the mantra *'oṃ ātmane svāhā'*. There are bonds to work in the future, which are pervasive and offer pure enjoyments which always remain there as supports for knowledge and others. They shall be taken and joined there itself with the mantras in places. They shall be pleased aptly in due order.

*(Differences in the nyāsas of the seven elements, earth and others according to the difference in dīkṣā)*

196b-232. Know that the wheel of the impressions, which depends upon the group of *tattvas*, stays with a definite feature, though it moves through all places. Its pervasion of the *tattva* is in the body made up of the five elements[113] from the ankle upto the aperture on the head[114] through the knees, hip, chest, neck and eye-brows. The seven elements[115] are from earth upto *buddhi*. *Ahaṅkāra* and the different (evolutes) that rise from it (are *tattvas*); those who rise from *citta* and others stay with the mind; those which rise at that time, which belong to the intellect and others which are there before and have come later and are different with much division and are based on the intelect. The universe with the worlds which are fourteen,[116] having many arrangements, is hundred crores in expanse, attended by

110. *Bindu: anusvāra*, the nasal sound which is marked by a dot above the line which is always related to a preceeding vowel, here *bindu* means dot and hence, is *anusvāra*.
111. *Ātivāhika:* which carries over through, which endures. The impressions are called by this name as they endure as long as they are exhausted by the experiences had on account of them. This word is also used to denote the eminent persons who lead the selves which are to get *mokṣa* beyond the limits of the material world.
112. *Balamantra: oṃ hraṃ balāya kavacāya huṃ.*
113. The five elements are earth, water, fire, air and sky.
114. Brahmarandhra.
115. The seven elements are earth, water, fire, air, ākāśa, ahaṃkāra and buddhi.
116. Fourteen worlds: They are seven upper worlds— *bhūḥ, bhuvaḥ, suvaḥ, mahaḥ, janaḥ, tapaḥ* and *satya*. The seven lower worlds are: *atala, vitala, sutala, rasātala, talātala, mahātala* and *pātāla*.

क्षिपंस्तु चाहरंस्त्वेवं शुद्ध्यर्थं लीलयैव[३५] हि ।
स्थितः कर्मात्मतत्त्वानि बुद्धिशक्तिपदे प्रभुः ॥ २०७ ॥
निरस्तदोषं कृत्वा प्राक् समाविश्य तदैव हि ।
स्वां शक्तिमुपसंहृत्य शान्तिमभ्येति शाश्वतीम् ॥ २०८ ॥
मधुसूदनपर्यन्तं पातालशयनादथ ।
सप्तकं सप्तकं षट्कं संपश्येत् क्ष्मादिपञ्चके ॥ २०९ ॥
मनस्यवस्थितं ह्येवं शक्तीशात्त्रितयं हि यत् ।
बुद्धौ कमलनाभात्मा देवः सर्वेश्वरः प्रभुः ॥ २१० ॥
पुनः स्वसिद्धैर्युक्तानां सर्वेषां पार्थिवे पदे ।
द्विसप्तभेदभिन्ने तु बोद्धव्या संस्थितिः शुभा ॥ २११ ॥
तीव्रमन्दादिकं बुद्ध्वा भावं भक्तिसमन्वितम् ।
आलम्भनवशात्कुर्यात् सर्वेषां स्वपदे स्थितिम् ॥ २१२ ॥
एष वैभवदीक्षायामधिवासनकर्मणि ।
क्रम उक्तस्त्वथेदानीमपरायां निबोध मे ॥ २१३ ॥
आपादान्नाभिदेशान्तं महाभूतैर्धरादिकैः ।
व्याप्तं चतुर्धा वाय्वन्तैस्तदूर्ध्वं नभसा पुनः ॥ २१४ ॥
पूरितं हृदयान्तं च तदुद्देशाच्छिखावधि ।
विभाव्य मनसा व्याप्तमनेनैव क्रमेण तु ॥ २१५ ॥

मधुसूदनपर्यन्तं इत्यारभ्य सर्वेश्वरः प्रभुः इत्यस्यार्थः- पातालशयनमारभ्य पद्मनाभान्तं अष्टत्रिंशद्विभवदेवेषु पातालशयनादिसप्तकं क्ष्मातत्त्वे, नारायणादिसप्तकमप्तत्वे, लोकनाथादिसप्तकं तेजस्तत्त्वे, नारसिंहादिसप्तकं वायुतत्त्वे, क्रोडात्मादिषट्कं आकाशतत्त्वे, शक्त्यात्मादित्रयं मनस्तत्त्वे, पद्मनाभं बुद्धितत्त्वे च संपश्येदित्यर्थः। [सा. सं. व्यां]

स्थितास्सङ्कर्षणान्ताश्चाप्यनिरुद्धादयस्तु वै ।
समाक्रम्याध्वषट्कन्तु अध्वातीतस्तु बुद्धिगः ॥ २१६ ॥
समादायात्मतत्त्वञ्च[३६] प्राग्वदभ्येत्य मूर्तताम् ।
व्यापिका मूर्तयस्त्वेताः पृथग्भक्तिपरायणैः[३७] ॥ २१७ ॥

३५. लीलयेव - पा
३६. समना आत्म - पा
३७. पृथङ्मक्ति - पा

matters that are of eight sources.[117] This must always be understood as very much resting on earth. The group of four states waking and others[118] which are in water, O wise man! the various crores of thousands of mantras, the stay of those which are with the accomplishments of yoga in the state of *taijasa*,[119] are to be understood thus. The position of the *tattvas* of *cāturātmīya*[120] as belonging to those who have *Kaivalya*[121] as their body and of forms which rise up calm,[122] is in the place of mind, O Balarāma (or Saṃkarṣaṇa)! the substratum of elements having many powers, knowledge and others and time; it is sky that concrete form is not noticeable. The letters *ca* and others stay in the sixth position, that is, mind. The mantras are attached to Ṣaḍadhvan[123] which was already stated. Throwing the *tattvas* which are of the form of *karma* away, some of them and taking some within for the sake of purification, the Lord remains in the position of the power of intellect. Making it rid off the defects first and entering into it then itself and withdrawing his own power, he gets everlasting calmness. He shall see in the five elements beginning from earth the groups of seven, seven and six beginning from Pātālaśayana upto Madhusūdana.[124] When thus they are thus stationed in the mind, the group of three from Śaktīśa[125] shall be in the intellect. The Lord of all is God as Padmanābha (Kamalanābha). All those, who are accomplished, are to be understood to have an auspicious stand in the position of earth which is

117. *Aṣṭayonayaḥ*: See *Atharvaveda* 8.9.21.
118. *Catuṣkam jāgradādyam:* The four states are waking (*Jāgrat*), dreaming (*svapna*), deep sleep (*suṣupti*) and transcendental (*turīya*).
119. *Taijase pade:* place of fire.
120. *Cāturātmīya:* aggregate of four forms: Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniruddha.
121. *Kaivalya:* see introduction for Kaivalya.
122. *Śāntodita: Śanta*— Tranquil is the intial stage of matter when there is no activity in it. Active (*Udita*) is the next stage; spasmodically active (*Śāntodita*) is the third stage and the fourth is constantly active (*nityodita*).
123. *Ṣaḍadhvan:* Pervasion of the six course is thus desinged: 1. *Bhuvanādhvan* in *Pṛthivī* (*ślokas* 200/202a); 2. *Jāgradādi*-Padādhvan in Ap (202b); 3. Mantra in *tejas*-*Mantrādhvan* (203); 4. *Tattvādhvan-Cāturātmīya* (204); 5. *Jñānavīrya* etc. in *ākāśa-Kalādhvan* (205), and 6. *Cādayo varṇāḥ* in mind, *Varṇādhvan* (206).
124. Pātālaśayana, Padmanābha, Dhruva, Ananta, Śaktīśa and Madhusūdana are meant here.
125. 1. Śaktīśa, Madhusūdana and Vidyādhideva; 2. Kapila, Viśvarūpa and Vihaṅgama; 3. Kroḍātmam, Baḍabāvaktra and Dharma.

तदाकारैरसङ्ख्यैस्तु संवृता: क्ष्मावनीषु च ।
प्राक्संख्यासु च तिष्ठन्ति सर्वास्सर्वासु सर्वदा ॥ २१८ ॥
स्मृत्वा ह्यभेदभावेन षट्कं मोदकवत्पुरा ।
शिखान्तं क्ष्मादिना तेन सर्वं व्याप्तं विचिन्तयेत् ॥ २१९ ॥
चतुरात्मानमव्यक्तं शब्दमूर्तिं निराकृतिम् ।
गुणमात्रैर्विभिन्नं च खं च तत्रैव भावयेत् ॥ २२० ॥
अग्राह्येणाथ वपुषा स्वस्वभावमयेन च ।
सङ्क्रान्तेन तु वै बुद्धौ सर्वं समुदितेन तु ॥ २२१ ॥
स्वशक्त्या वै ह्यनिच्छातो जीवमादाय सोर्ध्वगम् ।
स्वसामर्थ्यं स्वशक्त्या तत् शान्तात्मास्ते विलाप्य च ॥ २२२ ॥
शुद्धाशयानां भक्तानां तत्पदैकाभिलाषिणाम् ।
तत्सामर्थ्यानुविद्धानां सर्वत्र व्यक्तिमेति च ॥ २२३ ॥
अतस्तु यद्यत्संवेद्यं हेयं परिमितन्त्वपि ।
तत्तत् तदात्मनाभ्येति सर्वदा भावितात्मनाम् ॥ २२४ ॥
इत्यादौ सर्वसामान्यो नित्यो विद्याख्य आश्रय: ।
बोद्धव्य: सोऽपि तदनु ह्यसमान्यतया गत: ॥ २२५ ॥
आमोक्षादङ्गभावञ्च जीवानां स्वयमेव हि ।
वज्रवत्सूक्ष्मरूपेण संपूज्येन[३८] महामते ॥ २२६ ॥
दीक्षाकाले तु शिष्याणां परिज्ञेयं यथोदितम् ।
एवमेव विजानीयाद्भूय: सौत्रे तु विग्रहे ॥ २२७ ॥
सप्तधा तु विभज्यादौ सन्धिं वै कुङ्कुमादिना ।
चित्रीकृत्य तदुद्देशात् प्रणवाद्यन्तगैस्तत: ॥ २२८ ॥
स्वनामपदसंयुक्तं ग्रथनीयं स्वकारणै: ।
एवं व्याप्तिमयैर्भोगैर्हृदा पूर्णान्तिमे कृते ॥ २२९ ॥
नीत्वा वै मण्डलस्थस्य विभोस्तं सन्निवेदयेत् ।
वर्मणाऽऽच्छादितं कृत्वा निधाय कलशाग्रत: ॥ २३० ॥

३८. सम्पूर्णेन - पा

grouped into fourteen (two seven) divisions. Knowing the feeling as intense and dull and as associated with devotion, all must be made to remain in their places as a result of getting there. This order is stated in the act of *adhivāsa* in *vaibhavadīkṣā.*[126] Then know from me in the case of other (*dīkṣā*). The portion from the foot upto the region of the navel is pervaded by the main elements in four ways from earth to air and above it upto the heart filled with *ākāśa,* and from that up to the pinnacle, imagining to have been pervaded by the mind. In this order, the deities from Aniruddha upto Saṃkarṣaṇa stay there overpowering the six *adhvans* that which is in the intellect is beyond the *adhvans.* These concrete forms take up the *tattva* of the soul and become concrete in form and pervade and are surrounded by those innumerable forms, devoted (to the Lord) individually on earth.[127] All of them stand always in their places with previous numbers. One shall think the group of five as not different as if they are sweets, and all from earth to pinnacle, as pervaded by it. He shall think the four forms as unmanifest form of sound, having no form as distinct only because of the qualities and as *ākāśa.* All things arise in the intellect as transmitted with a body that could not be apprehended with their own nature. When transmitted into the intellect and rises up the self takes with its power against its desire bring having goes up and remains calm and dissolves its own efficiency. It becomes manifested everywhere for the devotees who are of pure intentions, who desire to get only at His feet and who have the ability for that. Therefore, whatever is to be known and is fit to be given up even though limited, that always reaches in that form for those must be known as is eternal and common to all. That becomes afterwards uncommon of its own accord, O wiseman! the selves become themselves parts, till *mokṣa* is got. At the time of initiation it must be known to the pupils, as it is stated, as worshippable in a subtle form like the adamantine stone. Thus is to be understood in the body made up of threads. The thread shall be divided at first into seven parts and (their) joints are to be coloured with saffron and others. Then they must be strung from that portion with their causes having *Praṇava* at the end, having the word which is its name. Thus when *pūrṇāhuti* is done with *hṛdayamantra* with enjoyables that are pervaded, they are to be brought and offered to the Lord in the

126. *Vaibhavīyadīkṣā:* Initiation in which the deities of *vibhava* (*Avatāra* and *Prādurbhāva*) are represented (vide SS. XIX.153b-170a).

127. *Kṣmāvaniṣu: Kṣmā:* earth, *avani:* particular regions.

सशिष्योऽथार्चनं कुर्यात्पुनर्विश्वात्मनो विभोः ।
प्रदक्षिणैः प्रणामैस्तु नानास्तुतिपदैस्सह ॥ २३१ ॥
तत्रोपलिप्ते भूभागे मण्डलान्तञ्च तं बहिः ।
स्थानभेदस्थितं कृत्वा नेत्रहृन्मन्त्रमन्त्रितैः[३९] ॥ २३२ ॥

**[ पञ्चगव्यप्राशनमित्यादि ]**

पञ्चगव्ये चरौ दन्तधावने विनियोज्य तम् ।
भुक्तोज्झिते दन्तकाष्ठे कुर्यात्सिद्धिविचारणम् ॥ २३३ ॥
सौम्यवारुणईशाने यदि पूर्वदिगाननम् ।
तत्सिद्धिसूचकं विद्धि विपरीतमतोऽन्यथा ॥ २३४ ॥
तद्ध्वंसनाय जुहुयाद्वीर्यमन्त्रेण वै शतम् ।
धूपानुलेपनादीनि रजांसि घटिकादयः ॥ २३५ ॥
साज्यानि च तिलादीनि योग्यान्यन्यानि लाङ्गलिन् ।
उद्धृत्योत्तरतः कृत्वा वर्मजप्तेन वाससा ॥ २३६ ॥
अभुक्तेनाहतेनैव त्वाच्छाद्य सुसितेन च ।
समभ्यर्च्यास्त्रमन्त्रेण पुष्पधूपानुलेपनैः ॥ २३७ ॥
क्षान्त्वा स्थलस्थितं देवमग्नौ वा कलशे न्यसेत् ।

**[ स्वप्नलाभायशिष्यस्य शयनादि ]**

अथ शुद्धे तु भूभागे हृन्मन्त्रितकुशास्तरे ॥ २३८ ॥
कृत्वा प्राङ्मस्तकं शिष्यं वलजप्तांशुकेन तु ।
हृदावकुण्ठिततनुं मुख्यमन्त्रमनुस्मरन् ॥ २३९ ॥
स्वापयेत्स्वप्नलाभाय ततो हृन्मन्त्रितैस्तिलैः ।
सिद्धार्थकयुतैस्तस्य निदध्यात्परितो बहिः ॥ २४० ॥
सबर्हिपक्षं मन्त्रेण प्राग्वद्दिक्ष्वष्टकं न्यसेत् ।
प्रदक्षिणेन तच्चापि सितसूत्रेण वर्त्मणा ॥ २४१ ॥
चतुर्धा वेष्टयित्वा तु मण्टपान्निष्क्रमेद्बहिः ।

३९. मन्त्रिते - पा

*maṇḍala*. Making it covered with *kavacamantra* and placing it in front of the pitcher, the preceptor shall do worship with the disciple to the Lord, the soul of the universe, with circumambulations, bowings, and various expressions of *ślokas*. Drawing the *maṇḍala* outside the ground that is smeared with cowdung and making him (pupil) stay in different places, the *pañcagavya* consecrated by *netra* and *hṛdayamantras*.

*(Taking in Pañcagavya)*

233-238a. Commissioning him (pupil) to take *Pañcagavya* for (eating) *caru* and washing the teeth and tooth-stick is thrown away after use, success (in the undertaking) must be considered. If the stick (that is thrown) falls with the face turned to the east, in the north, west and north-east, this is to be understood as indicating success, otherwise it indicates the reversal of the result. To destroy that (defect, evil) hundred offerings are to be made with *vīryamantra*,[128] O Balarāma! the priest shall take incense, sandal-paste and others, pollen (powders), small pitchers, seasamum with ghee etc. which are fit for use; and place them in the north. These are to be covered with a very white cloth, for which *japa* was done with *varmamantra* (*kavacamantra*),[129] which is not used before and not washed. They shall be worshipped with *astramantra* using flowers, incense and sandal-paste. The Lord shall be asked for pardon and be placed in the fire or pitcher.

*(The pupil shall be down to get dream)*

238b-242a. The pupil shall be made to sleep in a bed of *darbhas*, that are consecrated by *hṛdayamantra*[130] on an auspicious (good ground) with the head facing the east, his body covered, uttering the *balamantra*,[131] with his body covered with *hṛdayamantra*, and thinking of the important mantra (*mūlamantra*). In order that he may get dream, the Ācārya shall take seasamum with white mustards that are consecrated with *hṛdayamantra* and place them outside all round. He shall place eight plumes of peacock in the directions as before, uttering the mantra. Wrapping it four times with white threads in the *pradakṣiṇa* way uttering *varma* (*kavaca*) *mantra*[132] and shall go out of the pavilion.

128. See under 108.
129. *kavacamantra: oṃ huṃ namaḥ śāśvata saraṇya kavacāya huṃ.*
130. *hṛdayamantra: oṃ haṃ namaḥ oṃ haṃsaḥ śucipade hṛdayāya namaḥ.*
131. *balamantra* see under 112.
132. *varnamatra: kavacamantra.*

[ आचार्यस्यापि दन्तधावनादिकम् ]

दन्तकाष्ठादिकं कर्म विनिष्पाद्य स्वयं स्वपेत् ॥ २४२ ॥
कुतपे दर्भशय्यायां कृत्वा दक्षिणतश्शिरः ।
संस्पृशेत्स्वाङ्घ्रियुग्मेन शिशुं शयनसंस्थितम् ॥ २४३ ॥
भगवन्तं हि मनसा प्रार्थयन्नपवर्गदम् ।
ओमादीश जगन्नाथ सर्वज्ञ हृदयेशय ॥ २४४ ॥
तत्राहं योजयाम्येनं कर्मिणं[४०] त्वत्परायणम् ।
प्राप्तानुज्ञस्तु शिष्याणां कुर्याद्वै तत्र योजनम् ॥ २४५ ॥
यत्र यत्र च तत्तेप्मामवश्यं शाश्वतं भवेत् ।
इत्थं दीक्षाधिवासस्य विधानं सम्प्रकीर्तितम् ॥ २४६ ॥
एकानेकस्वरूपां तु दीक्षेदानीं प्रकीर्त्यते ।
आसाद्य यां समायान्ति देहान्तेऽभिमतं पदम् ॥ २४७ ॥
कैवल्यफलदाह्येका भोगकैवल्यदा परा ।
भोगदैव तृतीया च प्रबुद्धानां सदैव हि ॥ २४८ ॥
आचार्यानुमताः[४१] सर्वाः कार्याः सम्यक् फलाप्तये ।
भक्तिभावानुविद्धानां शिष्याणां भावितात्मनाम्[४२] ॥ २४९ ॥
वृद्धानामङ्गनानाञ्च बालानां भावितात्मनाम् ।
विनाचारसमूहेन दुश्शकेन च ता हिताः ॥ २५० ॥
पुरा धिया विचार्यैवमुपसन्नेन वै सह ।
तदीयमाशयं ज्ञात्वा सम्पाद्यैका महामते ॥ २५१ ॥

[ अतीतेऽर्धरात्रे आचार्यस्य शयनादुत्थानाचमनादि ]

अथाऽतीतेऽर्धरात्रे तु उत्थाय शयनाद्गुरुः ।
कमण्डलुं समादाय बहिराचम्य संविशेत् ॥ २५२ ॥
संस्मरेदग्रतश्चास्त्रं हुतभुग्राशिसन्निभम् ।
तदन्तस्संविशेदेवं[४३] स्नानं मान्त्रं कृतं भवेत् ॥ २५३ ॥
निद्रामोहमलं येन शश्वदायाति सङ्क्षयम् ।

४०. सत्कर्म - A
४१. गता B, D
४२. भविनान्तु वै
४३. तदन्तस्थं - B, D

*(Ācārya also must clean his teeth)*

242b-251. The *Ācārya* shall complete the work of the stick for the teeth and sleep. He shall lie on a blanket spread on a bed of *darbhas* with the head in the south. He shall touch, with the pair of his legs, the child that is on bed. He shall pray mentally to God who grants *mokṣa*, *"Oṃ,* the primeval Lord! Lord of the worlds! omniscient! lying in the heart, I conjoin this (boy) performing the religious work and wholly devoted to you." Getting permission, he (*Ācārya*) shall bring the pupils into contact with them there, whichever is essential and everlasting for them. Thus is stated method of doing *dīkṣādhīvasa.*

Now is stated one and more than one form of *dīkṣā,* by taking to which people reach the desirable position at the expiry of the body. One, the fruit of isolation, another enjoyment and isolation, the third only pleasures for ever for the enlightened. All (*dīkṣās*) are to be done with the permission of the Ācārya for obtaining the proper results. They are beneficial, without the impracticable conduct (activities) for those pupils who have devotion, whose thoughts are fixed upon the Supreme Being, who are old, women and youngsters who meditate upon the Supreme Being. Considering thus along with him (pupil) who has approached him, and knowing his (pupil's) intention, O wise man! one of them *dīkṣā* to be accomplished.

*(When midnight is past; Ācārya shall get up from bed and do ācamana etc.)*

252-254a. When midnight had passed, the preceptor shall get up from bed, take the gourd and do *ācamana* by going out and sit sown. He shall think of *astra,* in front, resembling a heap of fires and shall (imagine) enter into it, and thus the bath[133] of the mantra kind is to be done, by which the stain of sleep and delusion gets permanently destroyed.

133. Bath of mantra: *mantrāsnāna,* other kinds of *snāna* are *nitya, naimittika, kāmya, kriyāṅga, malakarṣaṇa.* Detailed treatment of the kinds of *snāna* is contained in JS. IX; *ibid.* 61-65.

**[ मण्डललेखनम् ]**

शङ्कून्वै घटिकासूत्रं रजांस्यस्त्रवरेण तु ॥ २५४ ॥
समादाय च संस्कृत्य निष्पिष्यार्घ्यैर्महीतले ।
शुष्कगोमयसंस्पृष्टे[४४] मण्डलं यत्पुरोदितम् ॥ २५५ ॥
भद्रत्वपरिरक्षार्थं न्यस्याः कोणेषु शङ्कवः ।
कमलं भ्रमसिद्ध्यर्थमेकं मध्ये निवेश्य च ॥ २५६ ॥
ईषन्नयाति[४५] वैषम्यं तद्रात्रिसमये यथा ।
महानूनाधिके दोषः सशिष्यस्य यतो गुरोः ॥ २५७ ॥
अतस्तद्रक्षणीयञ्च यत्नेन महता सदा ।
निर्वर्त्य नित्यं प्रत्यूषे पुरा वै स्नानपूर्वकम् ॥ २५८ ॥
शिष्यमादाय सञ्चोद्य स्वप्नप्राप्तिं शुभाशुभाम् ।

**[ शुभाशुभस्वप्नपरीक्षा, तच्छान्तिः ]**

चतुर्मूर्तिसमूहं तु यथादिक्संस्थितं तु वै ॥ २५९ ॥
पश्येत्पङ्क्तिनिविष्टं च उपविष्टं तु चोत्थितम् ।
तन्मध्याद्भगवत्तत्वमेकं वा भिन्नलक्षणम् ॥ २६० ॥
प्रादुर्भावसमूहं च तल्लाञ्छनगणश्च यः ।
दैवीयं वनितावृन्दं सर्वमेकमथापि वा ॥ २६१ ॥
भवोपकरणव्रातमशेषं वा पृथक्स्थितम् ।
रुद्रेन्द्रचन्द्रसूर्याम्बुहुतभुग्वातलक्षणम् ॥ २६२ ॥
पञ्चरात्रविदो विप्रा आराधनपरायणाः ।
त्रयीमुद्घोषयन्तश्च निगदन्तश्च वा द्विजाः ॥ २६३ ॥
यतयः शुद्धसत्वाश्च सद्ब्रह्मपदसंस्थिताः ।
नगस्त्रक्चन्दनाद्यानि सुगन्धानि तरूत्तमः ॥ २६४ ॥
उद्यानवनितारामवापीहर्म्य महालयाः ।
फलबीजौषधीसाम्बुकुम्भो वा पाकनिर्गतः ॥ २६५ ॥

४४. संपृष्टे - B, D
४५. ईषन्नायाति - A

*(Drawing the maṇḍala)*

254b-259a. The Ācārya shall take pegs, small pitchers, threads and powders,[134] uttering *astramantra*, consecrate them and place them in the *maṇḍala* mentioned before, powdering them on the ground with *arghya* and rubbed with dried cowdung. The pegs are to be placed in the corners for protecting (its) auspiciousness. A lotus is to be placed in the middle to have rotation so that it will not get inequality[135] at night, since there will be defect in excess or short for the preceptor with the pupil. Hence, it must be always safeguarded with great effort. Doing thus every day at dawn after bath, the preceptor shall take the pupil and command him (to inform) the good or bad dream which he got.

*(Scrutiny of the dream, good or bad and its (bad effect's) supression)*

259b-278. He who sees in the dream the following gets success: the group of four *mūrtis*[136] stationed in the respective directions, as stationed in a row, seated and rising, or one *tattva* of Bhagavān amidst them with different marks, group of the manifestations,[137] and the group of their marks,[138] all groups of divine women or one, the entire group of those who are helpful to worldly life or remaining separately, marked by Rudra, Indra, Candra, Sūrya, water, fire and air; Brahmins who know the Pañcarātra, devoted to please (worship) God, or Brahmins loudly reciting the three Vedas and reciting *Nigada*,[139] recluses with pure minds and who are stationed in the regions called Sadbrahma[140] etc., garland made of flowers (brought from mountains), sandal-paste etc. of good fragrance, the best tree,[141] parks, pleasure gardens of ladies, rectangular (oblong) pond, mansion, huge

134. powders: the word *rajāmṣi* used in the text may means dust from the ground or pollen of flowers.
135. *vaiṣamya:* the lotus will have its petals closed in the night; thus there will be difference or inequality between the lotus during the day and during the night. To avoid this, the lotus, placed in the middle may be made to rotate fast, so that inequally may not be there to be noticed.
136. The four *mūrtis* are the *vyūha* deities.
137. *prādurbhāva:* mentioned as 38 or 39 in LT. XII.19-25; SS. IX.77-83.
138. See SS. Ch. XI & XII for the marks.
139. *nigada:* portions in the Veda, in which some persons are addressed, are called Nigada.
140. *sadbrahma padasaṃsthitāḥ*: *saṃsthitāḥ:* bent upon, staying with interest upon *sat*, *Brahman* (both mean the same).
141. fig tree.

गोगजाश्वनदीयानं कन्या सालङ्कृता शिशुः ।
माङ्गल्यगीतिर्मधुरा भेरी वंशश्च वल्लरी ॥ २६६ ॥
ससारसं सरः पद्मैः पूर्णं छत्रं सितं ततम् ।
हेमादिधातवो रत्नजालं गोसम्भवानि च ॥ २६७ ॥
नवो नेत्रचयश्शुक्लं वस्त्रवृन्दमनाहतम् ।
राजा पुरोधाः सामन्तो राजपत्नी च दर्पणम् ॥ २६८ ॥
तुषारपातःसद्वृष्टिर्महामेघोदयो दिवि ।
शोणितं चार्द्रमांसानि खप्लुतिर्मदिरादयः[४६] ॥ २६९ ॥
सत्पक्षिमृगसङ्घातः सुरार्चा चामरं सितम् ।
एवमादीनि चान्यानि विद्धि सिद्धिप्रदानि च ॥ २७० ॥
स्वप्नानि यान्यनिष्ठानि तानि मे लेशतः शृणु ।
म्लानता क्षितिकम्पश्च उपरागोऽतिभीषणः ॥ २७१ ॥
नीहार उल्कापातश्च निर्घातश्चित्तभङ्गकृत् ।
गर्तप्रवेशो दध्यन्नं स्विन्नमांसस्य भक्षणम् ॥ २७२ ॥
नर्तनं रथविध्वंस आज्यं स्वाङ्गद्विजच्युतिः ।
खरोष्ट्रं चोत्कटं हास्यं कपिऋक्षाकुलं वनम् ॥ २७३ ॥
स्थानं धूमाकुलं दग्धमसिताम्बरवेष्टितम् ।
शुष्कत्वं सरिदादीनां प्रतिस्रोतस्त्वमेव च ॥ २७४ ॥
पोतयानं ध्वजच्छत्रतरुभङ्गोऽप्यसिद्धिकृत् ।
अवतारो नगाद्वृक्षान्नग्नत्वं प्रेतदर्शनम् ॥ २७५ ॥
वसाकज्जलतैलाज्यलेपः सत्कर्दमे स्थितिः ।
महिषोऽहिर्नरः कृष्णो दक्षिणाशागमः क्षुधा ॥ २७६ ॥
लुञ्छनं[४७] नखकेशानामस्थिभङ्गादिकं द्रुतम् ।
एवमादीनि चान्यानि अशुभानि महामते ॥ २७७ ॥
प्राप्ते शुभाशुभे स्वप्नेऽप्यभिसन्धाय वै हृदि ।
औत्सुक्यादशिवध्वंसि पूजाहोमं समाचरेत् ॥ २७८ ॥

४६. मदिरादय - A
४७. लुण्ठनं - पा

residences (or temples) or pitcher filled with fruits, seeds (nuts), medicinal herbs, and water or things just received after baking; cows, elephants, horses, boats,[142] vehicles, well-adorned maiden/child, auspicious sweet song, kettle drum, flute, musical instruments, tank with aquatic (swans) birds and filled with lotuses, white spread out umbrella, gold and other minerals, cluster of gems, products got from cow,[143] group of fresh veils, group of white unbleached cloth, king, priest, vessel, queen, mirror; snowfall, good showers, appearance of huge clouds in the sky, blood, raw flesh, *khapluta*,[144] tavern and others, group of good birds and deer, idol of gods, and white chowrie—understand that things like these bring success. Listen from me briefly the other undesirable dreams. Withered condition, earth-tremor, dreadful eclipse, heavy dew, fall of meteor, thunder storm affecting mental activities, entry into a cave (pit), rice mixed with curds, eating the boiled flesh, dancing, destruction of a chariot, ghee, fall of teeth from one's limb (mouth), ass, camel, excessive fun, forest crowded with monkeys and bears, a place filled with smoke, a place that is burnt, a person wearing a black (non-white) cloth, rivers and others being dried up, a stream flowing in the reverse direction, voyage in a boat, and the break-down of a flag, umbrella and tree—all lead to failure. Descent from the hill, and of tree, nudity, sight of a corpse smearing with fat, lamp black, oil, and ghee, stay in mire, buffalo, serpent, black man, proceedings in the southern direction, hunger, cutting of nails and hair, and quick breakdown of the bones— this and others like these are, O wise man! are inauspicious; when the dream good or bad occures it must be considered and *homa* as worship is to be done out of anxiety which would destroy the dangerous things.[145]

142. *yāna:* vehicle for crossing the river.
143. products from cow: milk, curds, butter and ghee.
144. *khapluti:* which jumps or soars into the sky, e.g. Garuḍa.
145. Cf. JS. XVI.207b-216a; Pād. S. Caryā II.36-39.

**[ पुनः यथाक्रमं कुम्भादिष्वर्चनम् ]**

यथोक्तविधिना देवमवतार्य क्रमाद्यजेत् ।
तर्पयित्वा यथान्यायं पूर्णान्तं चार्चयेत्पुनः ॥ २७९ ॥

**[ निरीक्षणादिसंस्काराः ]**

ईशकोणेऽथवा सौम्ये पदे यागगृहस्य च ।
मण्डले पूर्वनिर्दिष्टे वृत्ते वा चतुरश्रके ॥ २८० ॥
स्नातं स्रग्वस्त्रभृच्छिष्यं कृतन्यासं निवेशयेत् ।
निरीक्ष्य ताड्य संप्रोक्ष्य दर्भैरालभ्य पूर्ववत् ॥ २८१ ॥
संस्कृत्य मूर्तिवत्किन्तु अनुगृह्य धरागतम्[४८] ।
आपादान्मन्त्रहस्तेन परामृश्याऽथ मूर्धनि ॥ २८२ ॥
मन्त्रहस्तं ज्वलद्रूपं दद्याद्यो दुःखवीजजित् ।

**[ पञ्चसंस्कारविधिः ]**

अतः शिष्यस्य वै कुर्यात्संस्कारान् पञ्च च क्रमात् ॥ २८३ ॥
तापः पुण्ड्रस्तथा नाम मन्त्रो यागश्च पञ्चमः ।
तत्र तापविधानं तु शृणुध्वं मुनिपुङ्गवाः ॥ २८४ ॥
आचार्यो वैष्णवान् सभ्यान् पूज्य तेषामनुज्ञया ।
गत्वा कुण्डसमीपं तु शिष्येण सहितो गुरुः ॥ २८५ ॥
चक्रशङ्खौ समभ्यर्च्य तत्तन्मन्त्रैः प्रतिष्ठितौ ।
पूर्वं स्वगुरुणा दत्तौ स्वदीक्षावसरे द्विजाः ॥ २८६ ॥
मूलमन्त्रेण जुहुयाच्छतमष्टोत्तरं घृतैः ।
वैष्णव्या चापि गायत्र्या तद्विष्णोरिति वै ऋचा ॥ २८७ ॥
ततः कुण्डानले चक्रशङ्खौ निक्षिप्य पूजयेत् ।
ततस्तु चक्रमन्त्रेण शङ्खमन्त्रेण च द्विजाः ॥ २८८ ॥
हुत्वा चाष्टोत्तरशतं अष्टाविंशतिमेव वा ।
पवित्रन्तेति मन्त्रेण प्रते विष्णो इति त्वृचा ॥ २८९ ॥

४८. अनुग्राह्य धरागतः - B, D

*(Worship in the pitcher etc. for another time in due order)*

279. The Lord shall be brought down (to the place of worship) and duly worshipped according to the prescribed rules. Pleasing him upto *pūrṇāhuti*, he shall again be worshipped.

*(Impressions or sacraments through looking)*

280-283a. The pupil, who had taken bath, shall wear garland and garments had done *nyāsa*, shall be placed in a *maṇḍala* already fixed, circular or having four corners in or the northeast or northern quarter or in the hall of sacrifice. He shall be looked at, struck, sprinkled and held with *darbhas* as before. After consecrating as if he were an idol come down on earth and after showing favour, he shall be touched with *mantrahasta*[146] from foot and then place the *mantrahasta* of blazing form on his head, which (*hasta*) overpowers the seed of misery.

*(Method of doing Pañcasaṃskāra)*

283b-292a. Then the (Ācārya) shall do for the pupil the five sacraments in (their) order. *Tāpa, puṇḍra, nāma, mantra* and *yāga*, the fifth. O best sages! listen to the method of doing *tāpa*. The Ācārya shall worship the Vaiṣṇavas, who are assembled there, and go, with their permission, to the fire-pit, along with the pupil. He shall worship the discus and conch, which are consecrated with the respective mantras, which were, O brahmins! give to him formerly by his preceptor on the occasion of his initiation. He shall offer ghee one hundred and eight times with *mūlamantra*, with Viṣṇu-Gāyatrī, with the *Ṛk* '*tadviṣṇoḥ*'.[147] Then the discus and conch shall be placed in the fire in the

146. *Mantrahasta*: hand which has become *mantramaya* by doing the *nyāsa* of the *mantras*.

147. *tadviṣṇoḥ*: RV. I. 22.20.

हुत्वा ततस्तु देवेशं ध्यात्वा गुरुपरम्पराम् ।
शिष्यस्य दक्षिणं बाहुमूलं चक्रेण चाङ्कयेत् ॥ २९० ॥
शङ्खेन प्रतपेत्सव्यबाहुमूलं मुनीश्वराः ।
ततश्चक्रं च शङ्खं च अभिषिच्य स्वमन्त्रतः ॥ २९१ ॥
संपूज्य मूलमन्त्रेण हुनेत्पूर्णाहुतिं द्विजाः ।

**[ ऊर्ध्वपुण्ड्रधारणविधिः ]**

ततस्तु चोर्ध्वपुण्ड्राणि धारयेन्मुनिपुङ्गवाः ॥ २९२ ॥
तद्विधानं प्रवक्ष्यामि शृणुध्वं सावधानतः ।
गृहीत्वा वैष्णवक्षेत्राद्विमलां श्वेतमृत्तिकाम् ॥ २९३ ॥
हस्तौ प्रक्षाल्य चाचम्य प्राङ्मुखं वाप्युदङ्मुखम् ।
उपविश्यासने शुद्धे वामहस्ततलं द्विजाः ॥ २९४ ॥
संक्षाल्य चास्त्रमन्त्रेण तत्र वै श्वेतमृत्तिकाम् ।
प्रणवेन तु विन्यस्य गन्धद्वारेति तां मृदम् ॥ २९५ ॥
जलेन सेचयित्वाथ कृत्वा दिग्बन्धनं द्विजाः ।
मूलमन्त्रेणाभिमन्त्र्य वामहस्तस्थितां मृदम् ॥ २९६ ॥
तन्मध्ये नारसिंहस्य बीजमालिख्य मन्त्रवित् ।
अङ्गुल्या मृदमादाय ललाटादिषु धारयेत् ॥ २९७ ॥
पुष्टिप्रदेनाङ्गुष्ठेन तर्जन्या मुक्तिसिद्धये ।
वाञ्छितार्थप्रदायिन्या तथानामिकयाथ वा ॥ २९८ ॥
आयुष्कामी मध्यमया चाङ्गुल्या च मुनीश्वराः ।
एताभिरङ्गुलीभिस्तु धारयेन्न नखैः स्पृशेत् ॥ २९९ ॥
ऊर्ध्वपुण्ड्रमृजुं रम्यं विष्णोः पादद्वयाकृतिम् ।
सान्तरालं सुपार्श्वं च द्व्यङ्गुलं त्र्यङ्गुलं तु वा ॥ ३०० ॥
विस्तीर्णमथ चायामे चतुरङ्गुलसम्मितम् ।
ललाटे धारयेत्कुक्षौ चतुरङ्गुलविस्तृतम् ॥ ३०१ ॥
अष्टाङ्गुलायतं यद्वा प्रादेशपरिसम्मितम् ।
धारयेदूर्ध्वपुण्ड्रन्तु तावन्मानसमन्वितम् ॥ ३०२ ॥

fire-pit and be worshipped. O brahmins! *homa* is to be performed 108 or 28 times with *cakramantra* and *śaṃkhamantra*[148] and with the mantras '*pavitrante*',[149] and '*prate viṣṇo*'.[150] Meditating then on the Lord of gods and the time of preceptors, he shall mark the root of the right arm of the pupil with the discus and, O lordly sages! the root of the left arm with the conch. Then the discus and conch are to be given bath with their mantras and worshipped with *mūlamantra* and do *pūrṇāhuti*.

*(Method of wearing ūrdhvapuṇḍra)*[151]

292b-318a. O eminent sages! he shall have the *ūrdhvapuṇḍras*. I shall tell the way of doing it, listen with attention. Pure white mud shall be taken from the holy place of Viṣṇu.[152] The *Ācārya* shall wash his hands, do *ācamana*, and sit in a clear seat facing east or north. O brahmins! washing the palm of the left hand with *astramantra*, the white mud shall be placed there uttering *praṇava*. That mud shall be moistened with water uttering '*gandhadvāra*',[153] O brahmins! *digbandhana*[154] shall be done. The mud, which is in the left hand, shall be consecrated with *mūlamantra*. The *bīja* of Narasiṃha (mantra)[155] shall be written amidst it. He (*Ācārya*), who knows the mantra takes the mud with the finger and wears it in the forehead and other parts of the body. O lordly sages! he shall wear them (*puṇḍras*) with the thumb which offers nourishment, fore-finger for obtaining *mokṣa*, with the ring finger (nameless) which offers the desired objects, and middle-finger granting long life and shall not touch them with nails. The *ūrdhvapuṇḍra* shall be straight, charming, of the form of the two feet of Viṣṇu, with interval (between them) and beautiful rides, two or three *aṅgulas* broad (wide) and four *aṅgulas* in length (height). It shall be worn in the forehead, belly, four *aṅgulas* in width and eight in length or to the measurement of a span; *ūrdhvapuṇḍra* of that (specified) measurement shall be worn; it shall be worn in the chest having good features (form), then that three *aṅgulas* wide, four

148. See under 49.
149. *pavitrante* RV. IX. 33.1a.
150. *pra te viṣṇu.*
151. *ūrdhva*: upwards; *puṇḍra:* mark on the forehead. This shall be vertical in form.
152. *Vaiṣṇavakṣetras:* the holy places from which the sacred mud could be taken are Venkatadri, Srimushnam, Alagarmalai, Srirangam etc.
153. RV. Khila V. 8.7.9a.
154. See under II. 18.
155. *Kṣauṃ.*

ऊर्ध्वपुण्ड्रन्तु हृदये धारयेल्लक्षणान्वितम् ।
ततस्त्र्यङ्गुलविस्तीर्णं चतुरङ्गुलमायतम् ॥ ३०३ ॥
ऊर्ध्वपुण्ड्रं कण्ठदेशे ततो वै दक्षिणोदरे ।
ऊर्ध्वपुण्ड्रन्तु पूर्वोक्तकुक्षिपुण्ड्रसमं द्विजाः ॥ ३०४ ॥
ततस्तु दक्षिणे बाहुमध्ये त्वष्टाङ्गुलायतम् ।
चतुरङ्गुलविस्तीर्णमूर्ध्वपुण्ड्रन्तु धारयेत् ॥ ३०५ ॥
ततस्तु दक्षिणांसे तु कण्ठपुण्ड्रसमं भवेत् ।
वामकुक्षौ तूर्ध्वपुण्ड्रं कुक्षिपुण्ड्रसमं भवेत् ॥ ३०६ ॥
वामबाहौ भवेत्पुण्ड्रं दक्षबाहूक्तलक्षणम् ।
वामांसे तु ततःपुण्ड्रं कण्ठपुण्ड्रसमं भवेत् ॥ ३०७ ॥
पृष्ठे त्वष्टाङ्गुलायामं चतुरङ्गुलविस्तृतम् ।
ऊर्ध्वपुण्ड्रं ककुद्देशे चतुरङ्गुलमायतम् ॥ ३०८ ॥
तथा त्र्यङ्गुलविस्तारं धारयेन्मुनिपुङ्गवाः ।
एवं द्वादश पुण्ड्राणि धृत्वा चैव यथाक्रमम् ॥ ३०९ ॥
हस्तक्षालनतोयं तु मूर्ध्नि सम्प्रोक्षयेत् द्विजाः ।
ततस्तु चोर्ध्वपुण्ड्राणां मध्ये विष्णुसमर्पितम् ॥ ३१० ॥
धारयेद्रजनीचूर्णं लक्ष्मीसान्निध्यसिद्धये ।
वर्तिदीपाकृतिं चैव वेणुपत्राकृतिं तु वा ॥ ३११ ॥
एवं धृते ह्यूर्ध्वपुण्ड्रे लक्ष्म्या सार्धं जगत्पतिः ।
क्रीडते सततं तत्र ततो बद्धाञ्जलिर्द्विजाः ॥ ३१२ ॥
नामभिः केशवादीनां तदर्थध्यानपूर्वकम् ।
तत्तच्छक्तिसमेतांस्तु केशवादीन् स्मरेद्बुधः ॥ ३१३ ॥
ललाटे केशवं ध्यायेन्नारायणमथोदरे ।
माधवं हृदये चैव गोविन्दं कण्ठकूबरे ॥ ३१४ ॥
उदरे दक्षिणे पार्श्वे विष्णुं ध्यायेन्मुनीश्वराः ।
तत्पार्श्वे बाहुमध्ये तु चिन्तयेन्मधुसूदनम् ॥ ३१५ ॥
त्रिविक्रमन्तु तत्स्कन्धे वामकुक्षौ तु वामनम् ।
श्रीधरं वामबाहौ तु हृषीकेशं तदंसके ॥ ३१६ ॥

*aṅgulas* long in the neck, O brahmins! that in the right side of the belly of the size of that in the belly, then that of eight *aṅgulas* long, four *aṅgulas* in width in the middle of the right arm, then that in the right shoulder blade same as that in the neck, in the left (part) belly it shall be the same as that in the belly; in the left arm of the same kind stated for the right arm; in the left shoulder blade same as that in the neck; in the back, eight *aṅgulas* in length and four *aṅgulas* in width; that in the hump[156] four *aṅgulas* in length and three *aṅgulas* in width shall be worn. O eminent sages! wearing thus the twelve *puṇḍras* in due order, O brahmins, the water used to wash the hands shall be sprinkled on the head. Then the turmeric powder, offered to Viṣṇu, shall be worn between the *ūrdhvapuṇḍras* for bringing Lakṣmī in vicinity. This (*ūrdhvapuṇḍra*) shall be of the form of the flame in the wick or of the leaf of the bamboo. When *ūrdhvapuṇḍra* is thus worn, the Lord of the worlds plays there with Lakṣmī. O brahmins! then the wise man shall have the palms folded and meditate upon the meaning of the names of Keśava and others and think of Keśava and others associated with their powers.[157] Keśava shall be meditated in the forehead, Nārāyaṇa in the belly, Mādhava in the chest, Govinda in the cavity of the throat, Viṣṇu in the right side of the belly, O Lordly sages! Madhusūdana in the midst of the arm near it; Trivikrama in that shoulder, Vāmana in the left belly, Śrīdhara in the left arm, Hṛṣīkeśa in the shoulder blade there, Padmanābha in the Kūpaka,[158] and Dāmodara in

156. region of the hump.
157. See Vedāntadeśika: *Saccaritrarakṣā* II for a discussion on this. Powers of Keśava and others are:
 श्रीश्च वागीश्वरी कान्तिक्रियाशान्तिविभूतय: ।
 इच्छाप्रीत्तिती रतिश्चैव मायाधीर्महिमेति च ।
 शक्तय: केशवादीनां ता एता: स्वरशक्तय: ॥ LT. XX. 35-36.
158. Kūpaka: back (in the cover part).

अपरे पद्मनाभन्तु त्रिके दामोदरं स्मरेत् ।
इत्येवमूर्ध्वपुण्ड्रस्य विधानं सुप्रकीर्तितम् ॥ ३१७ ॥
एवं शिष्यस्योर्ध्वपुण्ड्रं धारयित्वा यथाविधि ।

**[ शिष्यस्य वैष्णवनामकरणविधिः ]**

नाम कुर्याच्च शिष्यस्य तद्विधानमिहोच्यते ॥ ३१८ ॥
तमादाय कराद्देवधामसन्निकटं व्रजेत् ।
कृत्वात्मनो वामभागे भूयः सञ्छाद्य लोचने ॥ ३१९ ॥
प्रक्षेपयेत्तथा सार्घ्यमञ्जलिं मुक्तलोचनः ।
सम्पश्येत्परमं धाम मान्त्रमिच्छाफलप्रदम् ॥ ३२० ॥
तस्मिन्नवसरे कुर्यान्नाम यस्य यथोचितम् ।
रहस्यसंज्ञं मुख्यञ्च गौणं वास्य यथास्थितम् ॥ ३२१ ॥
सामान्यं वासुदेवाद्यं नाम स्वाङ्गाच्चतुर्ष्वपि ।
सर्वेषां सविशेषं वा यथा चानुक्रमेण तु ॥ ३२२ ॥
द्विषट्कमूर्त्यङ्कितञ्च स्वाम्यन्तं ब्राह्मणेषु च ।
देवान्तं क्षत्रियाणां च कुर्याद् द्वादशधा पुनः ॥ ३२३ ॥
पाण्यन्तं धरनिष्ठं[४९] वा लाञ्छनास्त्रपुरस्सरम् ।
ध्वजलाञ्छनसंज्ञञ्च यथावस्थं नृपेषु च ॥ ३२४ ॥
एवं वर्धननिष्ठं च मूर्तिलाञ्छनपूर्वकम् ।
विहितं चापि वैश्यानां दासान्तं शूद्रजन्मनाम् ॥ ३२५ ॥

**[ शिष्येण सह कुण्डसमीपगमनमित्यादि ]**

अथोत्थाय नमस्कृत्य मण्डलं कलशं गुरुम् ।
यायात्कुण्डसमीपं तु शिशुना सह देशिकः ॥ ३२६ ॥
कृतस्य कर्मणोऽच्छिद्रसिद्धये च हुते सति ।
सन्ताड्यास्त्रात्मको भूत्वा प्राग्वत् तद्हृदयं विशेत् ॥ ३२७ ॥
प्राणशक्तिवियुक्तं च कृत्वाऽऽनीय समासतः ।
सम्प्रवेश्य स्वकं स्थानं तत्राग्निकणवच्च तम् ॥ ३२८ ॥

४९. धार - पा

the *trika.*[159] Thus has been described the method of wearing *ūrdhvapuṇḍra.* Thus the pupil shall be made to wear the *ūrdhvapuṇḍra.*

*(Giving the Vaiṣṇava name to the pupil)*

318b-325. The pupil shall be given a name. Its process is told here. Taking him by the hand, he shall be taken near the temple of God. Placing him to his left, his eyes shall be closed. He shall be made to offer palmful of *arghya.* With his eyes opened, he shall see the supreme place (or God) made of mantras which yields the fruit of one's desire on that occasion, he shall give a suitable name; with a secret name, primary or secondary for him or that in usage. The general one is Vāsudeva and others, any one among them, a particular one for all or in the order, marked by that one from the four names.[160] That which is marked with the twelve forms[161] ending with *svāmin* for Brahmins, ending with *deva* for the Kṣatriyas, along with one of the twelve names; or ending with *pāṇi*[162] or *dhara*[163] with the mark or weapon of God, preceeding; flag[164] or mark as name, as in the case of kings; for the Vaiśyas ending in *vardhana*[165] and mark[166] of the form of God preceeding, and ending with *dāsa*[167] for Śūdras.[168]

*(Approaching the fire-pit along with the disciple)*

326-339a. The Ācārya shall get up, bow to the maṇḍala, pitcher and preceptor and approach the fire-pit with the child (pupil). When the *homa* is done for success of the work done without impediment, the (Ācārya) strikes (the pupil) and becomes of the nature of *astra*, and shall enter into his (pupil's) heart. He makes the pupil deprived of the power of life and bring him fully near himself. He shall make him occupy his own seat (position) like the spark (small piece) of fire; he shall make the pupil lose

159. *trika*: the part between the shoulder blades (in the third part).
160. Four names: names of the four *vyūha* deities.
161. Twelve form beginning with Keśava and ending with Dāmodara.
162. Cf. Cakrapāṇi, Śaṅkhapāṇi.
163. Cf Cakradhara.
164. Cf. Vṛṣadhvaja, Vṛṣaketana, Vyāghraketu.
165. Cf. Viṣṇuvardhana.
166. Vatsalāñchana.
167. Candanadāsa, Śakaṭadāsa.
168. See Pād. S. Caryā II.58b-60a for a different treatment where the endings of the names are given; the Smṛti text declare *Śarman, Varman, Gupta* and *Dāsa* are to end the names.

नीत्वा सम्यक्पृथग्भावं विरेच्य सह वायुना ।
स्वभूमौ वाममार्गेण हृदाद्यन्तं निरोधितम् ॥ ३२९ ॥
जन्मग्रहमनेनैव मन्त्रयुक्तेन कर्मणा ।
भावध्यानानुविद्धेन पितृमातृमयं त्यजेत् ॥ ३३० ॥
ततः कवचमन्त्रेण दद्यात्सप्ताभिमन्त्रितम् ।
तस्योपवीतमपरमुदितं चापि यस्य तत् ॥ ३३१ ॥
सर्वदा दासभावत्वमापन्नस्य च तत्त्वतः ।
अमद्यपाऽन्वयोत्थस्य लोकधर्मोज्झितस्य च ॥ ३३२ ॥
आप्तवद् ब्रह्मनिष्ठस्य कर्मतन्त्ररतस्य च ।
गोदानं शूद्रजातेर्वै विहितं चैव नान्यथा ॥ ३३३ ॥
वौषट्स्वाहावषट्कारनिष्ठानां तु प्रतिक्रिया ।
नमस्कारेण मन्त्राणां कार्ये प्राप्ते ह्यनुग्रहे ॥ ३३४ ॥
तदीयमर्घ्यपुष्पाद्यं यत्किञ्चिद्यागसाधनम् ।
सुसंस्कृतमसिद्धं वा भक्त्या कर्मण्यतां व्रजेत् ॥ ३३५ ॥
अतोऽन्येषां तु भक्तानां विहिता यागसाधने ।
सम्यक्सत्त्वनिवृत्तिः प्राग्दर्शनप्रोक्षणान्वितम् ॥ ३३६ ॥
मूर्तौ वा मण्डलाग्रे तु पुष्पक्षेपं महामते ।
नक्तं वा परिपीडञ्च भूतार्थं चैवमेव हि ॥ ३३७ ॥
एवं संस्कारसंशुद्धं कृत्वा वर्णगणं पुरा ।
साङ्गेन विभुना कुर्यात् तत्प्रायश्चित्ततर्पणम् ॥ ३३८ ॥
सदशांशं सहस्रन्तु यथा चानुक्रमेण तु ।

**[ कुम्भस्थितभगवदभ्यर्चनादि ]**

गत्वा चाभ्यर्च्य कुम्भेशं सूत्रमादाय तत्स्थितम् ॥ ३३९ ॥
ऋजुभूतं शिशुं कृत्वा तद्वत्सूत्रं प्रसार्य च ।
व्यक्तरूपञ्च मन्त्रेशं संस्मरेदग्निमध्यगम् ॥ ३४० ॥

separate existence along with the wind (from him) and kept restrained in his place by the wind through the left path upto *hṛdaya*. The pupil could leave his ties with his life and the parents, through this act done with mantras and associated with his meditative devotion. Then he shall be given, uttering *kavacamantra*, another *yajñopavīta* consecrated seven times with *kavacamantra* which arises and provides him with the state of *dāsa* (servitude) in its true sense; for him (pupil), who comes from a family not given to drinking, who has left off the worldly nature, who is settled in Brahmin like a trustworthy person and bent upon doing the duties. The gift of a cow is enjoined to a Śudra and not for others. Requital for those who are devoted to the utterance of *vauṣaṭ*, *svāhā*, and *vaṣaṭ* is by bowing (*namaskāra*); while mantras are to be uttered, on getting the favour. *Arghya*, flowers or any materials for doing sacrifice, whether sanctified or not, must be treated as fit for the work. Therefore, for other devotees, who have to do the sacrifice, are ordained complete cessation from acquiring strength, looking towards east and sprinkling water on the idol or throwing flowers in front of the *maṇḍala*. O wise man! or, pressing at night for the sake of *dharma*.[169] The castes are at first to be made purified by consecration. *Tarpaṇa* by way of expiation is to be done with the (attention paid to its) huge constituents; one tenth and one thousand (of those) is to be done in due order.

*(Worship of the Lord who is in the pitcher)*

339b-340. Going there and worshipping the Lord in the pitcher, he shall make the child who has become upright standing by holding the thread which must be stretched (along his body). The Lord of the mantras whose form has become evident shall be thought as being amidst fire.

169. Regarding the equipment to do worship, direction is given, for other kinds of disciples (other than the regular ones) to worship the *maṇḍala*. As an alternative, the disciplie is asked to suffer the body at night for the sake of living beings. Suffering here means bringing the physical body to bear the strains, so that it could be used effectively for doing any act of religious service on behalf of the living beings. The reading here is *bhūtārtha*. This does not give any clear sense. SS. XX.58a reads *vratārtham* in the place of *bhūtārtham*. This reading means that the body must be trained during the night to bear any strain for undertaking the observances the next day. This reading is to be preferred.

[ अध्वस्मरणक्रमः ]

पश्येद्विभौ शिशुं[50] सूत्रे स्वात्मन्यध्वानमञ्जसा ।
तत्राध्यात्मस्वरूपञ्च संस्मरेन्मन्त्रदेहगम् ॥ ३४१ ॥
अधिदैवस्वभावञ्च तत्स्वात्मन्यवतार्य च ।
अधिभूतमयं सूत्रे त्रिविधं शिष्यविग्रहे ॥ ३४२ ॥
मूलमन्त्रावसाने तु सनमस्कं परात्मने ।
पदं कृत्वा तु जुहुयादाहुतीनां चतुष्टयम् ॥ ३४३ ॥
तथा सूक्ष्मात्मने चोक्त्वा ततस्स्थूलात्मने तु वै ।
सर्वात्मने च तदनु ततोऽध्वनिचयं हितम् ॥ ३४४ ॥
आपादाग्राच्छिखान्तञ्च सर्वं ध्यात्वा स्वदेहगम् ।
यथोद्दिष्टक्रमेणैव विभिन्नं त्रिविधं त्वपि ॥ ३४५ ॥

[ अधिभूताधिदैवाध्यात्मपदार्थविवरणम् ]

रचनासन्निवेशो यः क्ष्मादीनां चाधिभूतता ।
बोद्धव्यमधिदैवत्वं सामर्थ्यं यस्य यत् स्वकम् ॥ ३४६ ॥
तदधिष्ठातृमन्त्राणामध्यात्मत्वं विधीयते ।

[ आचार्यस्य शिष्यब्रह्मरन्ध्रद्वारा तदन्तःप्रवेशादि ]

अथ मार्गद्वयं त्यक्त्वा द्वादशान्तं समाश्रयेत् ॥ ३४७ ॥
मूलमन्त्रमयो भूत्वा संव्रजेत्स्वधिया ततः ।
ब्रह्मद्वारपदं शैष्यं ततस्तन्मध्यवर्त्मना ॥ ३४८ ॥
पार्थिवं पदमाक्रम्य कुर्यात्तच्छक्तिमात्मसात् ।
बीजभूतां च हृन्मन्त्रसंरुद्धां गन्धविग्रहाम् ॥ ३४९ ॥
नानाण्डबीजसंरुद्धामनेकरचनान्विताम् ।
एवमादाय वै सर्वा बुद्धिनिष्ठास्तु शक्तयः ॥ ३५० ॥
पृथक् पृथक् क्रमेणैव तस्मिन् हृन्मन्त्रसम्पुटे ।
स्वेनाध्यात्मगणेनैव परेण व्यापकात्मना ॥ ३५१ ॥

टि: त्रिविधम् : - आध्यात्माधिदैवाधिभूतभेदभिन्नस्वरूपमित्यर्थः ।
५०. शिशौ - पा

*(Thinking of the Adhvans)*

341-345. The Ācārya shall quickly see the pupil in the all pervading thread and the course (*adhvans*) in himself. He shall think of the form of the Supreme Self having assumed the mantras as His body. The divine nature is to be brought into his ownself and the material forms are in the thread and the three kinds in the body of the disciple. Four end offerings are to be made after *mūlamantra* is used uttering *'paramātmane'*, with *'namaḥ'*, then with the word *'sūkṣmātmane'* then the word *'sthūlātmane'* and then *'sarvātmane'*. After that, he shall meditate the beneficial group of *adhvans* to have gone into his body from the tip of the foot upto the tuft on the head in the order mentioned, though divided into three.

*(Explanation of the words adhibūtādhidaivādhyātma)*

346-347a. Arrangement of earth and others is *adhibhūta; adhidaiva* is to be understood as its own capacity and the mantras that superintend over them is *adhyātman*.

*(Ācārya's entry into the pupil through the disciples' Brahmarandhra)*[170]

347b-357. Then the Ācārya shall leave the two paths[171] and resort to *dvādaśānta*.[172] He shall become filled with *mūlamantra* and proceed with his knowledge to the aperture of Brahman of the pupil. He shall occupy the position of the earth through the path that lies amidst it and make its power come under his control, the power which is in the form of seed that is restrained by the *hṛdayamantra*, and has a body of smell, compressed with the seeds of many cosmic eggs and having many arrangements. Taking thus all the powers that rest in the intellect separately in the same order into the casket of *hṛdayamantra* using the supreme, all pervading things relating to the self, he shall think that his (pupil's) body bears from that time both of them-*ādhidaivika* and *ādhibhautika* time marking the destruction of enjoyments from that time. O wise man! he shall then make the powers of the elements, destroyed from the body of the pupil. Then he shall occupy the gentle body made of threads through the same path. He shall go there make it shine and manifest it with his intellect. Then he shall take the mantras of

170. *Brahmarandhra:* aperture in the crown of the head through which the soul is said to pass out of the body at the time of death.

171. *mārgadvaya: adhvan* and *adhyātmikāditraya*.

172. *dvādaśānta:* This is the name given to the region which is twelve inches *(aṅgulas)* above *māyā* on the head.

तद्देहं धारयन्तं च स्मरेत्तदुभयात्मकम् ।
कालं भोगक्षयान्तञ्च तत्कालाच्च महामते: ॥ ३५२ ॥
कृत्वैवं भूतशक्तीनां संहारं शिशुविग्रहात् ।
सौत्रं देहमथाक्रम्य सौम्यं तेनैव वर्त्मना ॥ ३५३ ॥
प्रोल्लसंस्तद्व्रजैस्तत्र व्यञ्जयेत्तु धिया च तत् ।
आदायाध्यात्ममन्त्रांश्च भूतभूतान्वितानथ ॥ ३५४ ॥
नित्यञ्च लक्षणै: शुद्धै: सन्मन्त्रै: स्वस्थितानपि ।
अथ सूत्राद्विनिष्क्रम्य प्रयायादनलाश्रयम् ॥ ३५५ ॥
तत्रावयवसन्धानान्मन्त्रसाम्यं समाचरेत् ।
समाहृतानां मन्त्राणां परे सर्वज्ञलक्षणे ॥ ३५६ ॥
व्यापके सर्वसामान्ये कृत्वा स्वे स्वे पदे स्थितिम् ।
स्वशरीरमथासाद्य ब्रह्मद्वारेण देशिक: ॥ ३५७ ॥

**[ पृथिव्यादितत्त्वानां तदधीशमन्त्राणाञ्च संहारक्रमेण सन्तर्पणम् ]**

स्रुवमादाय सन्तर्प्य मन्त्रबृन्दं यथोदितम् ।
तत्त्वबृन्दसमेतञ्च स्वनाम्ना प्रणवादिना ॥ ३५८ ॥
भूय: संसृष्टियोगेन द्विषट्कपरिसंख्यया ।
पूरकेण समाकृष्य शिष्यं हृत्कमलाद्धृदि ॥ ३५९ ॥
अथ व्यक्तिनिरस्तञ्च क्ष्माबीजं परलक्षणम् ।
भूशक्त्या[५१]ज्ञानसंरुद्धं कृत्वादायानलाद्धृदि ॥ ३६० ॥
प्रणवासनविश्रान्तं विरेच्याब्जे तु शैशवे ।
स्मृत्वाऽथ शिष्यचैतन्यमेकमेव द्विरूपधृक् ॥ ३६१ ॥
शक्तिमच्छक्तिभावेन शक्तित्वेन तु संस्मरेत् ।
क्ष्मातत्वान्तर्गतं कुण्डे शक्तिमत्वेन तत्पुन: ॥ ३६२ ॥
रेचयित्वा स्वनाम्ना च विग्रहे मध्यवर्त्मना ।
नियोज्य तत्समाधौ तु जपध्यानैकलक्षणे ॥ ३६३ ॥

५१. ज्ञ - पा

the spiritual kind along with those of the elements through well-stationed with the eternal, good mantras that are having pure features. He shall then get out of the threads and proceed to the fire and bring the mantras equal by joining the limbs. Making the mantras which are brought together to the Supreme omniscient lord, who is the pervader and common to all and place them in their respective places. The Ācārya shall then take to his body through *brahmarandhra.*

*(Pleasing earth and other tattvas, mantras of their Lords by the method of destruction)*

358-393. Taking the *sruva,* the host of mantras as stated before are to be pleased along with the group of *tattvas* uttering their name using *Praṇava* and others; and again through (the process of) creation of them twelve times. The pupil is to be drawn out from his heart through the *pūraka.*[173] Then the *bīja*[174] of earth shall be freed from the unit,[175] which possess a higher trait and made restrained within knowledge by the power of earth and taking it from fire in the heart and employing it into the lotus (like heart) of child,[176] so as to make it have rest in the seat of *Praṇava.* Sentience in the pupil shall be thought as only one having two forms[177] and as power and through the relation of having power. Again it is within the *tattva* of earth shall be emptied in the fire-pit as having the power. It shall be joined in the fire-pit as having the power. It shall be joined in the body through the middle[178] path using his name, enjoining it in its meditation of the form of

173. *pūraka:* one of the three parts of *Prāṇāyāma,* filling the body with the external air by one of the nostrils.
174. *kṣmābījam:* see under 74.
175. *vyaktinirasta: vyakti*— individual unit that is visible.
176. *Śaiśave'bje:* lotus-like heart of the child (pupil).
177. power and that which has it.
178. *madhyavartma: kumbhaka,* 2nd stage in *Prāṇāyāma.*

तदेवं पार्थिवं बीजं हृदा वै होमकर्मणा ।
सम्यक्तस्योपकारार्थं नेतव्यं सूक्ष्मदेहताम् ॥ ३६४ ॥
स्वाहान्तं भोगसिद्ध्यर्थं नमोऽन्तं मोक्षसिद्धये ।
भोगमोक्षाप्तये वापि तदेवोभयलक्षणम् ॥ ३६५ ॥
कर्मणामवसाने तु सम्पादयपदं न्यसेत् ।
एवं तद्विग्रहे सूक्ष्मे तद्धृत्पद्मगतस्य च ॥ ३६६ ॥
शिरसा चाधिकारं तु तस्यापाद्य यथास्थितम् ।
शिखामन्त्रेण तद्भोगं निर्वर्त्य शतसंख्यया ॥ ३६७ ॥
वर्मणा तत्फलप्राप्तिं तल्लयत्वमपि स्मरेत् ।
स्वतृप्तिमथनेत्रेण कुर्यात्तेनैव तत्स्थितम्[५२] ॥ ३६८ ॥
तत्त्यागश्चास्त्रमन्त्रेण विश्लेषेण युतो भवेत् ।
मूलेनाथ गृहीत्वा तत् कुर्याच्चैवात्मसात्पुनः ॥ ३६९ ॥
तद्वच्छक्तिं तदीयां च कुण्डाद्व्यापकलक्षणात् ।
क्ष्मातत्त्वस्याथ साध्यस्य ह्यसाधारस्य शान्तये ॥ ३७० ।
पूर्वसंख्यं तु चास्त्रेण कृत्वा होमं महामते ।
स्रुवमाज्येन सम्पूर्य स्कन्धसूत्रात्तु पार्थिवम् ॥ ३७१ ॥
विकर्त्य पूर्णया सार्धं विलाप्याग्नौ स्वके पदे ।
मूलमन्त्रेण सहसा हृत्पद्मे प्रेरितेन तु ॥ ३७२ ॥
स्वदेहाद्रेचकेनाथ प्रेर्य शक्तिं च शैशवीम् ।
तयाक्रान्तमधःस्थं च संस्मरेद् व्यतिरिक्तया ॥ ३७३ ॥
कबिन्दुनोवाब्जपत्रमाद्याध्वानं च भौवनम् ।
शिष्यदेहे निरुद्धस्य व्यक्तिक्रोडीकृतस्य च ॥ ३७४ ॥
स्वशक्तिपरिपूर्णस्य क्ष्माबीजस्य त्वथोपरि ।
विरेच्य शक्तिमन्तं च व्यस्तधर्मेण पूर्ववत् ॥ ३७५ ॥
तत्क्षणे बीजसंस्थं तु अध्वानं तु यथास्थितम् ।
प्रकाशयन्तं कृपया तन्नाथं तस्य सिद्धये ॥ ३७६ ॥

५२. संस्थितिम् - पा

*japa* and *dhyāna*. Thus, the *bīja* of the earth shall be taken to become subtle body through the act of *homa* with *hṛdayamantra* in order to properly help it; with *svāhā* at the end for achieving enjoyment, with *namaḥ* at the end to obtain *mokṣa* and both of them to get both enjoyment and *mokṣa*. The word *sampādaya*[179] shall be placed at the end of the acts. Thus he (the disciple), who is in the lotus-like heart in that subtle body shall be made to acquire qualification with *śiromantra*[180] and offer the enjoyment through *śikhāmantra*[181] repeated hundred times and then getting the result through *kavacamantra* and think of his dissolution. His own satisfaction shall be through *netramantra*.[182] His stay there shall be through the same mantra and it shall be given up through *astramantra*[183] and be separated. Taking it by the *mūlamantra* and it (pupil) shall be made his own, as also its power from the fire-pit which pervades there. O wise man! for controlling the *tattva* of earth which is to be achieved and which has no support, *homa* shall be done to the number of times stated before with *astramantra*, filling the *sruva* with ghee, the earthly part shall be cut of from the thread on the shoulder. It shall be dissolved with it (*sruva*) which is filled (with ghee) the fire in his place. Using *mūlamantra* which impells all of a sudden, the power of the child shall be forced (induced) into the lotus of heart employing *recaka*[184] from his body. He shall think of the first *bhuvanādhvan* which is occupied by that power, which is below separately, like the lotus-leaf would be with the drop of water.[185] This shall be emptied as before which has the power, as having its feature separately on the *bīja* of earth, which was restrained within the body of the disciple, which is included within the unit and which is full of its own power. He (*Ācārya*) shall then consider the pupil as having lost his trait[186] and as thinking of this in the intellect, who is at that moment in the *bīja*, and in

179. The word *sampādaya* is to be used.
180. *śiromantra: oṃ hrāṃ namaḥ parabrahmaśirase svāhā.*
181. *śikhāmantra: oṃ hrāṃ śaktaye śikhāyai vauṣaṭ.*
182. *netramantra: oṃ hrauṃ tejase netrābhyāṃ vauṣaṭ.*
183. *astramantra: oṃ hraḥ vīryāya netrāya phaṭ.*
184. *recaka:* emptying, releasing the breath, 3rd stage in *Prāṇāyāma*.
185. *kabinduna: ka:* water; *bindu:* drop.
186. *vyastadharma:* with his trait severed from him.

विरक्तं भावयेच्छिष्यं चिन्तयन्तमिदं धिया ।
इदं तत्पार्थिवं तत्त्वं मुधा वै दुःखपञ्जरम् ॥ ३७७ ॥
भावतत्वगतं चास्य सुसहत्वं च साम्प्रतम् ।
कथमत्र त्वहं चासं यस्य मे न तता इमाः ॥ ३७८ ॥
विमुक्तः पञ्जराद्यद्वत्सुखमास्ते विहङ्गमः ।
ऊर्ध्वपाती तदारूढस्त्वेवं मन्त्रबलाच्छिशुः ॥ ३७९ ॥
समूहमथ विज्ञाप्य तत्प्रभुत्वेन यत् स्थितः ।
सन्निरुद्धो भवेत्तस्य सर्वतः सर्वदैव हि ॥ ३८० ॥
युष्मत्प्रसादसामर्थ्याद्यथावत्पार्थिवो गुणः ।
देहान्तं गन्धतन्मात्रं भवेदासीनमस्य वै ॥ ३८१ ॥
सम्यक्सम्प्रतिपन्नस्य शासने पारमेश्वरे ।
हे धराधिपते नाथ अस्याद्य प्रभृति त्वया ॥ ३८२ ॥
ध्वंसाय मोक्षविघ्नानां भवितव्यञ्च कर्मणः ।
इति विज्ञाप्य चाज्ञाप्य आपाद्याहुतयः क्रमात् ॥ ३८३ ॥
सह शक्त्या समाकृष्य भूयस्तत्पूरकेण तु ।
तद्देहे चाम्मयं बीजं साधारं पूर्ववन्न्यसेत् ॥ ३८४ ॥
कुण्डमध्ये तु सन्धाय जीवशक्तिं च पूर्ववत् ।
विरेच्य शक्तिमांस्तत्र नियोज्य तदनन्तरम् ॥ ३८५ ॥
तत्समाधौ यथापूर्वं कुम्भकेन महामते ।
अथाप्यं देहमासाद्य[५३] होमध्यानादिना परम् ॥ ३८६ ॥
तत्राधिकारपूर्वं तु सर्वं निर्वर्त्य तस्य वै ।
आप्येन सूत्रस्कन्धेन सह पूर्वां[५४] निपात्य च ॥ ३८७ ॥
अप्तत्त्वं पदसंयुक्तं तेनाक्रान्तं स्मरेत्तथा ।
तत्स्थं मन्त्रसमूहन्तु सह तत्पतिना तु वै ॥ ३८८ ॥

५३. देहमापाद्य - पा
५४. पूर्णां - पा

the *adhvan* as it is, and illumining its Lord, out of sympathy, for success (in the work). The pupil who has detachment shall be thinking thus within himself, "This is that *tattva* of earth, the *tattva* of thinking which is a nest of worthless miseries and has now become the *tattva* of thinking and become great. How did I remain here to whom these are not spread out, released from which nest, is the bird." The child (pupil) has climbed up (overcome) that through the power of mantras. He shall tell this group, it stays there as their (power) lord, and remains restrained everywhere and for all times. The smell, the subtle element of quality of earth, remains as it should be throughout the body, by virtue of your favour, for him who is seated there, who is well agreed upon the commandment of Parameśvara, 'O Lord!, the Lord of earth; you shall destroy from now on this (kind) obstacle for *mokṣa*.' Having thus represented and ordered to have the offerings made in due order. Drawing out again with the power again by *pūraka*, he shall place as before in his body the *bīja* of water[187] with support. Joining as before the power of the soul amidst the fire-pit, and emptying it there, having the power (for that). O wise man! place it later for its meditation, as before, through *kumbhaka*.[188] Having got the supreme watery body through *homa* and meditation and others, he shall do everything for him with authority. He shall bring down the former (*sūtra*) by another group of threads, he shall think of the *tattva* of water as having a position and overpowered by it, also he shall think of the group of mantras which are there along with their Lord Varuṇa. Having made it heard (making a request) as before, he shall order taste, as it was done for smell. He shall take it up to the mind to the region above *Varṇādhvan*.[189] O intelligent man! he shall voluntarily bring it up with the steady fire, limb, *astramantra* and join it as before in the region of the

187. *bija of water: oṃ hrīṃ.*
188. *kumbhaka:* retaining the mantra.
189. *varṇādhvan: Parā, Paśyantī; Madhyamā* and *Vaikharī* form part of this course.

पूर्ववच्छ्रावयित्वा[५५] च रसमाघ्राप्य गन्धवत् ।
मनोऽवसानं नीत्वैवं तं वर्णाध्वोर्ध्वगोचरम् ॥ ३८९ ॥
निष्ठाङ्गेन महाबुद्धे तेजसाऽस्त्रेण चेच्छया ।
समुद्धृत्याथ वै प्राग्वत् योक्तव्यं बुद्धिगोचरे ॥ ३९० ॥
षडध्वमुक्तं मूलेन प्राप्तसंज्ञं च तं शिशुम् ।
तन्तुकञ्चुकनिर्मुक्तं शान्तात्मन्येकतां गतम् ॥ ३९१ ॥
स्मृत्वा शक्त्यात्मनाऽग्नौ तु लब्धलक्षं परे पदे ।
ऐश्वरेण तु बीजेन प्रोक्तसत्त्वान्तितेन च ॥ ३९२ ॥
ततः संवेद्य निर्मुक्ते समाधौ विनियोज्य च ।
न वेत्ति यत्र संलीनः स्वानन्दं[५६] द्वैतमात्रकम् ॥ ३९३ ॥

**[ होमविधिः ]**

आहुतीनां शतं हुत्वा तदापादनकर्मणि ।
नीत्वा समानतां सर्वं तेनैव स्वधियाऽखिलम् ॥ ३९४ ॥
सह संवेद्यजालेन वाक्प्रबन्धं यथास्थितम् ।
निस्तरङ्गमयो भूत्वा दद्यात्पूर्णाहुतिं पराम् ॥ ३९५ ॥

**[ अपमोक्ष्यनिवृत्त्यर्थं होमः ]**

अथास्मितां प्राप्य गुरुः प्रदद्यादाहुतीः[५७] पुनः ।
बीजनाथेन शिष्यस्य त्वपमोक्षनिवृत्तये ॥ ३९६ ॥
पदैरोङ्कारसंरुद्धैः पदावस्थितमानसः ।
सर्वज्ञो भव चोक्त्वैवं जुहुयाद्द्वादशाहुतिम् ॥ ३९७ ॥
भवैवमेव भगवन्निरवद्यो निराश्रयः ।
सर्वेश्वरः सर्वशक्तिः सुसम्पूर्णोऽच्युतो हरिः ॥ ३९८ ॥
व्यापी निरुद्धषाड्गुण्यो निर्विकारो निरञ्जनः ।
नित्यो नित्योदितोऽनूनो[५८] नित्यानन्दः सुनिष्कलः ॥ ३९९ ॥

५५. छूपयित्वा - B
५६. सानन्दम् - B
५७. आहुतिम् - B, D
टिः बीजनाथेन — ऐश्वर्यबीजेनेत्यर्थः- विशाखयूपबीजेनेति यावत् ।
५८. दितज्ञानो - पा

intellect. Thinking (finding) that child, as freed from the six *adhvans* together with their roots and as having become conscious (aware of himself) and as freed from the armour of threads, and become one with the calm soul and also having attained a highest place in the fire through his power and as having the strength through the *bīja* of Īśvara.[190] When the meditation is over, informing and employing he does not know him in meditation in which (stage) himself when he is hidden in bliss of duality.

*(Homavidhi)*

394-395. After making one hundred offerings, leading all the things as equal to each other white collecting the materials, keeping the utterances as they are along with the group to be known, he (*Ācārya*) shall be still (in mind), and offer the supreme *pūrṇāhuti*.

*(Homa to remove non-attainment of mokṣa)*

396-405a. The guru shall feel proud and make offering again, with the *bīja* of *viśākhayūpa*[191] in order to remove, non-getting *mokṣa* for the disciple with the words containing the *Praṇava*[192] may you become omniscient with your mind placed in the proper position and make twelve offerings: O Lord! may you be like this spotless and supportless, Lord of all, omnipotent, full, Acyuta, Hari, all pervading restraining the six qualties within you, changeless and stainless, everlasting, ever rising[193] not inferior to any one, ever blessful, fully partless, having no beginning and no end, free from destruction, Vāsudeva and prosperous'. Having made (saying) thus the offerings, he shall offer *pūrṇāhuti*. O wise man! the pupil is now in the state of Īśvara and is desirous of getting *mokṣa* in *vaibhavadīkṣā*. By being in that place, he reaches in a short time, the place of Paramesvara till the fall of the body as a result of God's wish. He gets Padmanābha's status, when he desires to have

190. *aiśvarabīja: oṃ hāṃ.*
191. *viśākhyūpabīja* is called *bījanātha.*
192. *Oṃkāra: Praṇava.*
193. *nityodita:* see under 122.

अनाद्यनन्तोऽनिधनो वासुदेवो विभूतिमान् ।
हुत्वैवं च ततः कुर्यात्पूर्णया पुनरेव हि ॥ ४०० ॥
स्थितं[५९] वैभवदीक्षायां मुमुक्षोरैश्वरे पदे ।
यत्रस्थो धाम चाभ्येति ह्यचिरात्परमेश्वरम् ॥ ४०१ ॥
ईश्वरेच्छावशेनैव देहपातान्महामते ।
भोगेच्छोः पद्मनाभीय उभयेप्सोः[६०] पदद्वये ॥ ४०२ ॥
शक्तिमच्छक्तियोगेन त्वथ बुद्धिमयेऽध्वनि ।
निवेश्यो देहपातान्तं कालमुद्धृत्य तत्पदात् ॥ ४०३ ॥
अन्तर्गूढो यथा काष्ठात्पावकश्च पृथक्कृतः ।
न भूयः सह काष्ठेन साम्यमेति तथा पुमान् ॥ ४०४ ॥
योजितोऽध्वान्तरे भूयो नैति तन्मयतां ततः ।

**[ शिष्यस्य षडध्वोपदेशः ]**

समाधिप्रच्युतिं कृत्वा विनिवेश्यात्मनोऽग्रतः ॥ ४०५ ॥
यथावदुपदेष्टव्यस्तस्याध्वा च सितासितः ।
संस्थितो यस्त्वभेदेन भिन्नरूपः परात्मनि ॥ ४०६ ॥

**[ निखिलचेतनसंरक्षणार्थं परब्रह्मणः शब्दब्रह्मभावः ]**

वेद्यवेदकनिर्मुक्तमच्युतं ब्रह्म यत्परम् ।
तच्छब्दब्रह्मभावेन स्वशक्त्या स्वयमेव हि ॥ ४०७ ॥
मुक्तयेऽखिलजीवानामुदेति परमेश्वरः ।

**[ शब्दब्रह्म अकारादिक्षकारान्तवर्णरूपेण पुनर्व्यक्ततां भवति ]**

तदव्यक्ताक्षरं विद्धि तन्त्रीशब्दो यथा कलः ॥ ४०८ ॥
पृथग्वर्णात्मना याति स्थितयेऽनेकधा स्वयम् ।

**[ शब्दब्रह्मणः दुर्ज्ञेयत्वम् ]**

नो यान्ति निश्चयं यत्र चातुरात्म्यादनुग्रहात् ॥ ४०९ ॥
ऋते वेदविदो विप्रास्त्वेतस्मिन् प्रथमेऽक्षरे ।

५९. स्थितिं - B, D
६०. उभयेच्छो - B, D

enjoyments and shall be in the two positions when he desires to get both. He shall then be placed in the intellectual path through the union of power and that having it till the fall of his body. Time shall be taken off from that position till the body falls down and he shall be hidden within like fire is separated from the wood. He shall be joined to another *adhvan* so that he would not be like this with the wood and would not become again filled with it.

*(Instruction on the adhvans to the pupil)*

405b-406. Making meditation drop off, the pupil shall be placed in front of himself. He (pupil) shall be instructed correctly the *adhvan* white and non-white[194] and he (pupil) would remain with a different form and be non-different from the Supreme Soul.

*(Supreme Brahman as Śabdabrahman in order to protect all sentient beings)*

407-408a. The Supreme Lord who is Acyuta, Supreme, Brahman, free from the knowables and knower, arises Himself with the power in the form of Śabdabrahman. So that all souls could get *mokṣa*.

*(Śabdabrahman becomes again manifested in the form of letters from 'a' to 'kṣa')*

408b-409a. Understand that unmanifested syllable becomes itself (formed) with many separate (individual) letters for maintenance like the indistinct sound of the musical string.

*(It is hard to know Śabdabrahman)*

409b-410a. Except the Brahmins, who know the Vedas, who got the favour of the aggregate of the four forms, others do not get a determinate knowledge about this Supreme (foremost) syllable.[195]

194. *sitāsita:* white and not white; *asita*: not white, may mean any colour, or *sita* may mean pure which he must pursue; *asita*: which, concerned as it is with the material world, is to be avoided.
195. aggregate of the *vyūha* forms.

**[ वर्णाध्वस्य कलाध्वरूपेण परिणामः ]**

स शब्दमूर्तिर्भगवानभ्येति च कलात्मना ॥ ४१० ॥
तद्ग्रहो युज्यते येन तन्निष्ठानां हि कर्मणा ।
न षाड्गुण्यकलोत्था च यावन्मूर्तिर्निरञ्जना ॥ ४११ ॥
वद केनाऽन्यथाऽमूर्तं तद्ग्रहीतुं नियुज्यते ।

**[ कलाध्वनो वासुदेवमूर्त्यादितत्त्वोत्पत्तिः ]**

पूर्वोक्ता वासुदेवाद्या अध्यक्षान्ता यथोदिताः ।

**[ तत्त्वाध्वनो मन्त्राध्वादीनामुत्पत्तिः ]**

तत्त्वेभ्यो निर्गता मन्त्रास्त्वणिमादिगुणैर्युताः ॥ ४१३ ॥
षट्कलाङ्गलवैर्युक्ता येषु संख्या न विद्यते ।
व्यञ्जिता तैस्स्वनिर्माणं तुर्याद्यं पदसंज्ञकम् ॥ ४१४ ॥
कर्मिणामात्मलाभार्थं मोहार्थं तत्क्षयाय च ।
द्विसप्तभुवनं विश्वं गणत्रयमयं हि यत् ॥ ४१५ ॥
तदशुद्धं जडं नित्यं भोग्ये व्याप्यं पृथक्स्थितम् ।

**[ उक्तार्थस्य निगमनम् ]**

इत्यध्वषट्कमुद्दिष्टं हेयोपादेयलक्षणम् ॥ ४१६ ॥
भुवनाध्वा पदाध्वा च विना तुर्यपदेन तु ।
हेयशेषमुपादेयं कर्मिणां[६१] तदपेक्षया ॥ ४१७ ॥
व्यपेक्षयाऽप्सुपेयश्च हेयपक्षे प्रयाति च ।

६१. कर्मिणां - पा

*(Change of varṇādhvan into kalādhvan)*

410b-412a. The Lord having sound as the form becomes of the nature of *kalā*[196] that abode is proper for those (to occupy) who are dedicated to Him by their deeds; till the stainless form does not rise from the *kalā* of the six qualities tell, how else can the formless be ordained to apprehend.

*(The forms of Vāsudeva and others arise from kalādhvan)*

412b-413a. All *tattvas* beginning with Vāsudeva and others, who were stated before, are made of *kalā* having the traits of rising and merging and are stated to superintend.

*(Production of mantrādhvan and others from tattvādhvan)*

413b-416a. The mantras, which issue out of the *tattvas*, are connected with atomicity and other qualities and are associated with the little pieces of the limbs of the six *kalās*. There is no number for them. Manifested by them, they (mantras) create the fourth stage named *pada* in order that the souls which do the acts[197] attaining themselves to delude them and also for their destruction. The universe which has fourteen worlds and is made of the three qualities,[198] that is impure, inert, eternal, stands aside providing for enjoyment.

*(Conclusion of what was said before)*

416b-418a. Thus is stated the group of six *adhvans*, whose marks may be taken up (form) and leaving them *bhuvanādhvan* and *padādhvan* (are to be given up) without the fourth stage.[199] They are to be taken up by those who do deeds[200] and admitted out of deference to them. If they are to be taken up out of deference to them, they come under the case of giving them up.

196. *kalā: ṣāḍguṇya.*
197. *ātmalābha:* getting one's soul that is the correct knowledge of the soul. *Karmiṇām:* those who are devoted to do their work; they must know who they are; *mohārtham:* it may also cause delusion to them and *tatkṣayāya* but will destroy that also.
198. The three qualities are *sattva, rajas* and *tamas.*
199. *turyapāda:* transcendental stage, which is the fourth stage. *Bhuvanādhvan* is the world of the sentient and non-sentient. *Padādhvan* is represented by the forms taken up by the deities for meditation for them, during waking and other states. These two are worthless and hence are to be given up except in the transcendental stage in which nothing could be done by them. These two adhvans are to be kept up in this stage.
200. *karmiṇām:* those who do their work require this.

[ मुमुक्षुप्राप्यं किम् ]

किन्तु तत्प्राप्त्युपायं वै निस्तरङ्गे परे पदे ॥ ४१८ ॥
विवेकपदसंस्थस्य दीक्षया[६२] संस्कृतस्य च ।
विचार्यमाण एवं हि विश्रमो यत्र वै स्फुटम् ॥ ४१९ ॥
जायते तत्परं ब्रह्म वासुदेवाख्यमव्ययम् ।

[ भुवनपदाध्वद्वयमप्यसंख्यातचेतनास्पदम् ]

अम्बरं परमाणूनां बहूनामास्पदं[६३] यथा ॥ ४२० ॥
तथा चाद्यः प्रबुद्धानां जीवानां हि निकेतनम् ।
विज्ञेयं भुवनानाञ्च पदानामन्तरं हि यत् ॥ ४२१ ॥
येनेश्वरेच्छया तेषां मन्त्रा वै क्रीडयन्ति च ।
मायीयेऽध्वद्वये तस्मिन् सुखदुःखमयैः फलैः ॥ ४२२ ॥
ईश्वरेच्छानुविद्धानां भक्तानां परमेश्वरे ।
गुरूणां दीक्षितानाञ्चाप्याराधनरतात्मनाम् ॥ ४२३ ॥
भवन्त्यध्वद्वयोर्ध्वस्था मन्त्राश्चाज्ञाप्रतीक्षकाः ।
नयन्ति कर्मिणः सम्यग्मायीयाध्वद्वयाद्बलात् ॥ ४२४ ॥
स्वस्थानमणिमादीनां भोगानां प्राप्तये तु वै ।
विरक्तस्य च तद्भोगात्स्वशक्त्या प्रेरयन्ति च ॥ ४२५ ॥
स्वव्यापारवशेनापि तत्त्वाध्वन्यमृतोपमे ।
यत्राणिमादिर्मन्येत तृणानीव च संस्थितः ॥ ४२६ ॥
अनुग्रहपरास्तस्य तत्त्वाध्यक्षादयोऽमलाः ।
नयन्त्यप्ययतां सम्यक् सकलाध्वनि शाश्वते ॥ ४२७ ॥

६२. सुदीक्षा - B, D
६३. जुहूना - A

*(What is it that are who desires for mokṣa would get)*

418b-420a. However, when the means to get it (*mokṣa*) is considered in the supreme motionless position,[201] for him, who is in the state of discrimination[202] and consecrated by *dīkṣā*, it is there that where tranquility[203] is certain. That is the supreme Brahman, the imperishable called Vāsudeva.

*(Bhuvanādhvan and padādhvan are the seats (storehouses) of countless sentient beings)*

420b-427. Just as the sky is the place of many atoms, the first (*bhuvanādhvan*) is the abode of the awakened living beings. The difference is to be known as existing between the worlds and *padas*,[204] because of which the mantras make the sport at the will of God. The mantras, which he above these two *adhvans* that are waiting for the command (of God) and make them commit deeds which are the control (force) of these two courses, are under the control of *māyā*[205] though the fruits (results) pleasurable and miserable for those into whom the will of God has penetrated, who are devotees of the Supreme Lord; who are preceptors, initiated and are bent upon worshipping God — the mantras lead to their place (*mantrādhvan*), so that they could get the enjoyments through atomicity[206] and others. They impel by making them (the two *adhvans*) enjoyed by those who have attained detachment. Through their power, to the nectar-like *tattvādhvan*, by their an operation where atomicity and others would be considered as gross. They (mantras), which intend to do favour and are pure, and superintend the

201. The state of *mokṣa* is one of steadiness, where vacillation and changes have no place.

202. *Vivekapada: Viveka:* discriminative knowledge. He who has attained the stage (*pada*) from where there is no return to this world.

203. *Viśrama:* relaxation, rest; while there is activity in all stages, there is some restlessness in earth. There is nothing of that kind in the stage of release.

204. Worlds and *padas*: *bhuvanādhvan* and *padādhvan*.

205. *māyīye:* proceeding from māyā. Six stages mark creation.

Vide: शक्तिर्माया प्रसूतिश्च प्रकृतिस्त्रिगुणात्मिका ।
ब्रह्माण्डं जीवदेहश्चेत्येते षट्कोशसंज्ञिता: ॥ LT. VI.3b-4a.

Material creation starts from the second stage called *Māyā*. All these, except the last two, are of the material kind. *Māyā: Prakṛti*, matter. *Padādhvan* refers to the four stages— waking, dreaming, deep sleep and transcendental. Thus *Bhuvanādhvan* and *Padādhvan* are said to be the products of matter *(māyīya)*.

206. *aṇimādināṃ: aṇimā, mahimā, garimā, laghimā, prāptiḥ, prākāmyam, īśitva* and *vaśitva* are called eight supernatural powers. These are easily had by the aspirant so that he can have enjoyment of the world through them.

**[ वर्णाध्वपरिज्ञानाद्भगवत्पदप्राप्तिः ]**

स षाड्गुण्यमयो ब्रह्म वासुदेवोऽध्वमूर्तिभृत् ।
नित्ये स्वात्मनि सम्बन्धे शब्दब्रह्माभिधेऽध्वनि ॥ ४२८ ॥
करोति योजनान्तस्य यत्रस्थः स्वयमेव हि ।
प्राप्नोति तत्परिज्ञानात् सुशान्तं भगवत्पदम् ॥ ४२९ ॥

**[ प्रसक्तं वर्णाध्वज्ञानं पृच्छति ]**

सङ्कर्षणः—
देव वर्णाध्वविज्ञानं वद किं लक्षणं मम ।
प्राप्नोति यत्परिज्ञानादध्वी सद्वासुदेवताम् ॥ ४३० ॥

**[ वर्णाध्वस्य चातुरात्म्यसमूहरूपेण भावनम् ]**

श्रीभगवान् -
पञ्चाध्वकोशमुक्तस्य लब्धसत्तस्य चात्मनः ।
योऽनुभूतिपदं याति धारासन्तानरूपधृक् ॥ ४३१ ॥
भिन्नवर्णमयश्शब्दः पूर्वलक्षणलक्षितः ।
स चातुरात्म्यनिचयो विज्ञेयो हि तदात्मना ॥ ४३२ ॥
प्रभवाप्यययोगेन शब्दभास्वरलक्षणः ।
सकारान्तस्त्वकाराच्च हकारादान्त एव हि ॥ ४३३ ॥

**[ अकारहकारयोर्द्वादशान्तत्वेनसाम्यम् ]**

प्रभवे द्वादशान्तस्तु हकारश्चतुरात्मनाम् ।
अकारस्त्वप्ययेचैव तुल्यताऽतोऽनयोः स्मृता ॥ ४३४ ॥
वर्णव्यूहसमूहेऽस्मिन् ज्ञेयं ज्ञानसमाधिना ।
विश्राम उदयो व्याप्तिर्व्यक्तिराड् वासुदेवता ॥ ४३५ ॥
अत्रैकैका परिज्ञेया मूर्तिर्वै त्वेवमेव हि ।
युक्ता विश्रामपूर्वेण चतुष्केण समासतः ॥ ४३६ ॥

*tattvas*, lead (the people mentioned above) to their merging in the everlasting stage of all *adhvans*.

*(Reaching God by knowing varṇādhvan)*

428-429. That Brahman, Vāsudeva, full of six qualities and bearing the form of *adhvan*, remains there having contact with the eternal called *Śabdabrahman*, which is own self. Staying there, he (*Ācārya*) brings him (pupil) into contact (with himself) by knowing which, he (pupil) gets to the calm place of Bhagavān.

*(Question about the knowledge of varṇādhvan in the context)*

430. Saṃkarṣaṇa: O Lord! tell me the knowledge of *varṇādhvan*. What are its features? By knowing which the man in that path attains the nature of Vāsudeva that is *sat*.

*(Reply)*

431-433. Śrī Bhagavān: The soul which becomes freed from the nest of the five *adhvans*,[207] which it had acquired for its own self,[208] goes to the place to have experience (through them), bearing the form of continuity.[209] The sound, that is made up of different letters, and is marked by the features (as stated before), shall be known as the group namely *cāturātmīya*. It is of the shining nature of sound through evolution and involation from '*a*' to '*sa*' and from '*ha*' to '*a*'.[210]

*('a' and 'ha' are the same as they are in dvādaśanta)*

434-449a. The letter '*ha*' is in *dvādaśānta* in the evolution of the four *vyūha* deities. The letter '*a*' is there (*dvādaśānta*) in their evolution. Hence they are considered to be equal. Vāsudeva must be known through knowledge in this group of letters as resting, rising, pervading and manifesting.[211] Here

207. *pañcādhvakośa: kalā, tattva, mantra, pada* and *bhuvana* are meant here. *Māyā, prakṛti, brahmāṇḍa* and *jīvadeha* are the five *kośas* meant here. To get at *Varṇādhvan*, the adept is required to be free from the above-mentioned *adhvans* and *kośas*.
208. *labdhasattā: sattā*: state of being, existence. The self shall have acquired *sattā*, that is must have known its own nature.
209. *anubhūtipada*: state of having experience. *Anubhūti:* here means *anubhava* which is continuous like continuity (*santāna*) of a stream (*dhārā*). Experience shall be like the flow of oil with unbroken continuity.
210. '*ha*' represents *dvādaśānta* in the evolution of the four deities of *vyūha*. 'A' represents *dvādaśānta* in evolution. Thus the two '*ha*' and '*a*' are held to be equal.
211. In this aggregate of letters, Vāsudeva is to be known as existing in the state of motionlessness (*viśrama*), Saṃkarṣaṇa as resting (*udaya* or creative), Pradyumna as having pervasion and Aniruddha as manifesting.

दण्डवत्सन्निवेशेन संस्थिता ह्येवमेव हि ।
द्विषट्कं धारणानाञ्च द्वादशाध्यात्मलक्षणम् ॥ ४३७ ॥
सोपानभूतं यत्क्रान्ता द्वादशान्तं विशेत्परम् ।
नीत्वैवं व्यक्तिभावेन हृत्पद्मोदरसंस्थितम् ॥ ४३८ ॥
वर्णाध्वानं दीक्षितस्य शब्दब्रह्मेति यः स्थितिः ।
संसेव्य हुतभुग्भूमिं प्रणीतेनोदकेन[१] तु ॥ ४३९ ॥
सह शिष्येण चात्मानं तेनैवाच्छिद्रसिद्धये ।
पूर्ववद्धूतिना कृत्वा लक्ष्म चाग्निं प्रणम्य च ॥ ४४० ॥
समुत्थाय ततो यायात् तं गृहीत्वाऽच्युतालयम् ।
पूजयित्वा जगन्नाथं निवेद्य नियमाच्छिशोः ॥ ४४१ ॥
सविशेषात्समासेन सान्तरान्योग्यतावशात् ।
यथावदुपदेष्टव्यं ततस्तस्यार्चनं हृदि ॥ ४४२ ॥
मुद्रा समन्वितो मन्त्रो न्यासध्यानपुरस्सरः[६५] ।
इति कर्तव्यताशास्त्रसंक्षिप्ता च सविस्तरा ॥ ४४३ ॥
तत्समं सन्ततस्तेन सर्वं कार्यं यथास्थितम् ।
गुर्वर्चनं ततः कुर्यादात्मना च धनादिना ॥ ४४४ ॥
पूरयित्वाम्भसा पाणिमर्घ्यपात्रात्तु दक्षिणम् ।
षडङ्गमन्त्रसञ्जप्तं क्षेप्तव्यं तस्य मस्तके ॥ ४४५ ॥
मण्डलं[६६] प्रणवेनाथ पाणौ सूर्यप्रभं स्मरेत् ।
तत्राभिन्नं न्यसेत्प्राग्वद्वैभवं देवतागणम् ॥ ४४६ ॥
कृत्वा धियार्चितं[६७] दद्यात् साशिषं तस्य मूर्धनि ।
यथोक्ता च यथाभीष्टा त्वचिरादेव पुत्रक ॥ ४४७ ॥
तवास्तु वैभवीसिद्धिर्मोक्षलक्ष्मीसमन्विता ।
इति वैभवदीक्षाया लक्षणं समुदाहृतम् ॥ ४४८ ॥
तत्प्रयुक्तस्य सामान्यं सर्वमन्त्रगणस्य च ।

६४. प्राणीतेनो - B, D
६५. न्यासम् - B
६६. कमलं - पा
६७. धियार्जितम् A

each one of the forms is to be known in each with calmness at the beginning. They remain like a stick in structure.[212] The two groups of six *dhāraṇās* are featured by twelve *adhyātmans*[213] and serve as steps for attaining the Supreme Person by reaching the end of the twelve steps, teaching thus *varṇādhvan*, present in the heart and stomach to the manifested state, becomes *Śabdabrahman* for the initiated.[214] Serving the place of fire with the water called *Praṇīta*[215] the preceptor shall make for himself and pupil, a mark (on the forehead) with the ashes as before for uninterrupted success. He shall bow to the fire, get up and go to the temple of Acyuta taking him (pupil). After worshipping the Lord of worlds, teach the child the regulations (of conduct), in brief and special way including the inner varieties. He must instruct him and then worship him in his heart, with *mudrā, mantra, nyāsa* and *dhyāna*. The method of doing it is to be condensed as laid down in the *śāstra* and must be elaborated. Every item shall continuously be like this. The preceptor must then be worshipped by himself with wealth and others. Filling the right palm with water from the vessel of *arghya*, it shall be thrown on his (pupil's) head after doing *japa* for it with the mantras having six limbs.[216] He shall think of the *maṇḍala* as having the radiance of the sun in his hand uttering *Praṇava*. The group of *vibhava* deities shall be placed as before as if they are not different from them. Making it worshipped in the intellect it shall be thrown on his (pupil's) head together with blessings: "O Putraka![217] may there be for you the *siddhi* of the *vibhu* kind in a short time as associated with the charm of *mokṣa* as stated and as desired". Thus the feature of the *vaibhavadikṣā* has been stated. The general feature of it applies to the group of all mantras.

212. Just as a stick has parts, this group is like it in a verbal form with stages for each of the *vyūha* deities.
213. *adhyātman* means related to the soul. This word denotes the letters which are 48 in number, of which 14 are vowels and 34 other sounds. These are classified under twelve groups each having four sounds. *Dhāraṇā* is in two groups each having six locations as forehead, eyebrows, palate, throat, heart and navel. Each location is treated as a lotus. The six lotuses in each group become twelve in both the groups. The *dharaṇās* of the twelve groups of letters (each group having four sounds) are to be practised at each of the six locations.
214. These lead to *varṇādhvan* in the lotus of the heart and stomach becoming manifested for the initiated and stands for *Śabdabrahman*.
215. *praṇita:* a vessel containing water used in some quantity.
216. The limbs are *hṛdaya* and other.
217. *Putraka:* one of the kinds of pupils, others are *Samayin* and others.

**[ व्यूहदीक्षादिषु विशेषविधिः ]**

येन येन हि मन्त्रेण दीक्षा कार्याथ कस्यचित् ॥ ४४९ ॥
तस्य तस्य तदीयानां पूर्वोद्दिष्टेन वर्त्मना ।
कार्योऽत्रावयवानान्तु विनियोगो यथोदितः ॥ ४५० ॥
समूहवद्धृदादीनां ज्ञानान्तानां[६८] समाचरेत् ।
सह तत्त्वगणेनैव सर्वदाऽध्यात्मरूपताम् ॥ ४५१ ॥
समभ्यूह्य ततः कुर्यात् प्राग्वदभ्यर्चनन्तु वै ।
नेत्रकर्मणि हृद्बीजं पञ्चाङ्गानां विधीयते ॥ ४५२ ॥

अत्र विभवदीक्षाप्रकरणोक्तत्वात् 'वैभवीसिद्धिः' इत्युक्तम्, व्यूहदीक्षादौ व्यूहीयासिद्धिरित्यादिकं योज्यम् ।

व्यूहदीक्षादिषु विशेषमाह — **येन येन** इति ।

निरङ्गानान्तु मन्त्राणामङ्गमन्त्रोक्तकर्मणाम् ।
प्रणवो विनियोक्तव्यः सह कर्मपदेन तु ॥ ४५३ ॥
सम्पाद्या विधिनानेन व्यूहदीक्षार्थिनां सदा[६९] ।
किंतु वै तत्र योक्तव्यं प्रत्येकस्मिन् हि कर्मणि ॥ ४५४ ॥
चतुष्कं वासुदेवाद्यं बीजानां यत्पुरोदितम् ।
एवमेवाद्यमन्त्रस्तु निःशेषः कर्मसङ्ग्रहे ॥ ४५५ ॥
योक्तव्यो ब्रह्मदीक्षायां षोढा भुङ्क्त्वा च पूर्ववत् ।
स्वरूपेण यथावस्थमुक्तेष्ववसरेषु च ॥ ४५६ ॥
किन्त्वेकवचनेनात्र देवानां प्रार्थना मता ।
योजना त्वधिवासोक्ता विज्ञातव्या समासतः ॥ ४५७ ॥

**[ दीक्षात्रयस्य फलभेदकथनम् ]**

नित्यदीक्षाद्वयस्यास्य नान्यन्मोक्षादृते फलम् ।
तत्रापि चातुरात्मीया दीक्षा प्राक् कमलेक्षण ॥ ४५८ ॥
बलाद्ददाति षाड्गुण्यभोगाप्तिं भावितात्मनाम् ।
फलं स्रक्चन्दनादीनां होमद्रव्यस्य चापि यत् ॥ ४५९ ॥
प्रकृत्या सह चाभ्येति विलयं ब्रह्मदीक्षया ।

६८. मूलान्तानां - पा
६९. तु सा - A

*(Specific rule in vyūhadīkṣā and others)*

449b-457. Those mantras, with which a person gets *dīkṣā* done to his, are to be used for such persons in the way noted before. This limbs are to be assigned, as stated (here). For those beginning from the heart to knowledge, it must be done as for a group. Inferring the spiritual form always along with the group of *tattvas*, worship shall be done as before. The *bīja* of *hṛdaya* (mantra)[218] is enjoined for (all) the five limbs in the *netrakarma*,[219] *Praṇava* is to be used along with the words *karma*[220] for those mantras which are partless and *aṅgarmantras*[221] to be used for deeds. For those who seek *vyūhadīkṣā*, it must be done in this process but the group of four Vāsudeva etc. is to be used in every act, as stated before, for the *bījas*. Thus the first mantra[222] shall be used completely in the deeds dividing that into six in the *brahmadīkṣā*,[223] as it is in its form on the occasions stated. However, the request for gods is to be here in singular number. Application for *adhvans* is to be known to have been stated in brief.

*(The results are stated to be different for the three kinds of dīkṣā)*

458-460a. For the two daily (general) *dīkṣās*,[224] there is no fruit apart from *mokṣa*. O lotus-eyed the one! *dīkṣā* of the *cāturātmīya* kind offers at first, through its *bala* pleasures of *ṣāḍguṇya* for these who are devoted; the result as garland, sandal-paste and the materials for *homa*. They get dissolved, along with nature, through *brahmadīkṣā*.

218. *Oṃ haṃ.*
219. *netrakarma:* seeing, an act of purification.
220. *karmapada:* the word denoting the particular karma.
221. mantras for the *aṅgas* like *hṛdaya*, *kavaca* and others.
222. *praṇava* - *Oṃ*.
223. *brahmadīkṣā*: Vide JS. XVI.60b; 287b-293a.
224. *cāturātmīyadīkṣā* and *Brahmadīkṣā*.

**[ एकस्यैवशिष्यस्य सर्वाराधनयोग्यतासिद्ध्यर्थं दीक्षात्रयमपि कार्यम् ]**

एवं दीक्षात्रयं चापि दद्यादेकस्य वा क्रमात् ॥ ४६० ॥

दीक्षात्रयस्य फलभेदमाह — **नित्यदीक्षाद्वयस्य** इति ।

एकस्यैव शिष्यस्य सर्वाराधनयोग्यतासिद्ध्यर्थं दीक्षात्रयमपि कार्यमित्याह — **एवम्** इति ।

सर्वाराधनयोग्यत्वसिद्धये मुनिपुङ्गवाः ।

**[ व्यापकमन्त्रदीक्षया सर्वाराधनयोग्यतासिद्धिः ]**

यद्वाष्टाक्षरमन्त्रादौ व्यापकत्रितये द्विजाः ॥ ४६१ ॥
एकेन सर्वसामान्यं दीक्षां कुर्याद्यथाविधि ।
तेनाङ्गसहितेनैव सर्वकर्म समाचरेत् ॥ ४६२ ॥
तदापि विभवव्यूहपरमन्त्रास्तथा द्विजाः ।
शक्तिभूषणवाहास्त्रमन्त्रांश्चोपदिशेद्गुरुः ॥ ४६३ ॥
इत्थं दीक्षाविधिः सम्यक्कीर्तितो मुनिपुङ्गवाः ।

**[ आचार्याभिषेकविधिः ]**

अथ मण्डलदृष्टस्य शास्त्रज्ञस्य यथार्थतः ॥ ४६४ ॥
समाराधनसक्तस्य पुत्रकत्वं गतस्य च ।
सिद्ध्यर्थं सर्वमन्त्राणामधिकाराप्तये तु वा ॥ ४६५ ॥
तत्कालं गुरुणा कार्यं यच्छिष्यस्याभिषेचनम् ।
भगवत्तत्त्ववेत्तृणां पञ्चकालरतात्मनाम् ॥ ४६६ ॥
संहितापारगाणाञ्च आचार्याणाञ्च सन्निधौ ।
यतीनां बद्धलक्ष्याणां बोधकानां महात्मनाम् ॥ ४६७ ॥
देवस्य पुरतः कुर्याच्चतुरश्रन्तु मण्डपम् ।
सर्वोपकरणोपेतं मध्ये भद्रासनान्वितम् ॥ ४६८ ॥

अथवा व्यापकमन्त्रदीक्षयैव तत्सिद्धिर्भवतीत्याह — **यद्वा** इति । अत एव श्रीसात्वतामृते श्रीमदष्टाक्षरमन्त्रदीक्षैव क्रोडीकृता ।

आचार्याभिषेकविधिमाह — **अथ मण्डलदृष्टस्य** इत्यारभ्य **संस्कार्या मुनिपुङ्गवाः** इत्यन्तम्।

तस्मिन्कुर्यादनन्ताद्यं सन्धानञ्चासनोदितम् ।
पूजयित्वाऽर्घ्यपुष्पाद्यैस्ततो देवस्य सम्मुखम् ॥ ४६९ ॥

*(Three dīkṣās are to be done for the same pupil in order to acquire fitness to do all kinds of worships)*

460b-461a. Thus the three *dīkṣās* shall be given in due order for the same pupil, O eminent sages! for acquiring fitness to do all kinds of worship.

*(Fitness is acquired by the dīkṣā of vyāpakamantras)*

462b-464a. O brahmins! an ordinary *dīkśā* shall be done by one among the three *vyāpakamantras*, with *aṣṭākṣaramantras* at first. All the deeds are to be done with the limbs.[225] O brahmins! the preceptor shall instruct the mantras of *vibhava* and *vyūha*; and of power,[226] ornaments,[227] vehicles[228] and *astras*. Thus, O eminent sages! the process at initiation is properly stated.

*(The method of doing ācāryābhiṣeka)*

464b-504. The preceptor shall do, at that time, ablution for the pupil who has found (or is) in the *maṇḍala*, who knows the *śāstra* (*Pāñcarātra*) correctly, ardent in doing worship to God, who has become *putraka* (for the Ācārya) for successfully obtaining qualification for all mantras. The Ācārya shall erect the rectangular pavilion in front of God and in the presence of those who know the nature of Bhagavān, who are interested in the fivefold divisions,[229] who are fully conversant with the Saṃhita,[230] *Ācāryas*, recluses, who have fixed their aims.,[231] of the teachers and who are great souls. It (pavilion) shall have all the implements (or instruments) with *bhadrāsana* in the middle. He shall fix Ananta[232] and others stated for the seat. Having worshipped with *arghya*, flowers etc., he shall make, in the presence of God, the pupil occupy it, the pupil who has formed the *padmāsana*, and who has his palms folded, who is sung (in praise) by the lovely ladies and extolled by the bards; for whom the conches and others are blown, auspicious passages recited by auspicious (good) people. He shall perform *japa* of the supreme mantra.[233] He is like Acyuta who is meditated upon. After worshipping (him)

225. *aṅgasahitaḥ:* with the limb, *hṛdaya* and others.
226. *śakti* : (JS. XXVII) power.
227. ornaments: Pād. S. Caryā XXXI.
228. vehicle: *vāhana*, no specific mantra is available.
229. *Pañcakāla* divisions: *abhigamana, upadāna, ijyā, svādhyāya* and *yoga*.
230. *Saṁhitā:* a name given to texts of certain extents (cf. Paus. S. 49.2-9).
231. *baddhalakṣyāṇām:* who have fixed their pursuits.
232. *Anantādyāsana:* Ananta, Kūrma and others.
233. *paramamantra: mūlamantra.*

बद्धपद्मासनं शिष्यं तत्रारोप्य कृताञ्जलिम् ।
कान्ताभिर्गीयमानं तु स्तूयमानञ्च वन्दिभिः ॥ ४७० ॥
शङ्खाद्यैर्ध्मायमानं तु पठ्यमानन्तु मङ्गलैः ।
जपमानं परं मन्त्रं ध्यायमानमिवाच्युतम् ॥ ४७१ ॥
अष्टाङ्गेनार्चयित्वा तु कुम्भमादाय वैष्णवम् ।
स तत्रस्थेन मन्त्रेण सम्यक् सिद्धिव्यपेक्षया ॥ ४७२ ॥
सहस्रावर्तितं कृत्वा शतावर्तितमेव वा ।
सिद्धये द्रुतहेमाभं स्मृत्वा तमभिषिच्य च ॥ ४७३ ॥
स्वाहान्तं मन्त्रमुच्चार्य प्लुतं हृत्कमलोदरात् ।
एवमुक्त्वा नमोऽन्तस्तु ध्यात्वा तं स्फटिकामलम् ॥ ४७४ ॥
समुत्कीर्य खरन्ध्रेण तस्य हृत्पद्मगं स्मरेत् ।
चिच्छक्तिविग्रहं ब्रह्म त्वाह्लादानन्दलक्षणम् ॥ ४७५ ॥
समारोप्य धिया सम्यक् स्वाधिकारं तु चाखिलम् ।
समासाद्यार्चितं[७०] शुद्धं दिव्यमागमसञ्चयम् ॥ ४७६ ॥
शुभमाराधनाधारमक्षसूत्रञ्च किङ्किणीम् ।
स्रुक्स्रुवौ योगपट्टञ्च शङ्खचक्रे कमण्डलुम् ॥ ४७७ ॥
चमसं कुसुमञ्चार्घ्यपात्रं[७१] कृष्णाजिनं ततम् ।
पादुके पादपीठञ्च च्छत्रमासनदर्पणम् ॥ ४७८ ॥
मायूरव्यजनं शुक्लं चामरं भगवद्ध्वजम् ।
यथार्हदण्डसहितं काषाये क्षौमवाससी ॥ ४७९ ॥
समुत्थाप्यासनात्सर्वमाहृत्य स्नानजं जलम् ।
विनिक्षिप्य शुभौ स्थाने देवमभ्यर्च्य वै ततः ॥ ४८० ॥
तादर्थ्येन तु सन्तर्प्य पूर्णान्तं चाग्निमध्यगम् ।
क्षान्त्वा पूर्वोक्तविधिना सकुण्डान्मण्डलान्तरात् ॥ ४८१ ॥
अर्घ्यपात्रसमूहाच्च बलिदानं समाचरेत् ।
सोदकेन च भूतानामोदनेनास्त्रमुच्चरन् ॥ ४८२ ॥

७०. समापा - B, D
७१. सार्घ्यपात्रञ्च दर्भान् - पा

with eight[234] limbs, he shall take the pitcher of Viṣṇu. He shall repeat the mantra lying in the pitcher, for thousand or one hundred times to get success. He shall be thought of as having the hue of molten gold and himself doing ablution to him. The mantra is to be uttered up to *svāhā*, as it trickles[235] from the interior of the heart-lotus. Having uttered (the mantra) upto *namaḥ*, he, who is stainless like a crystal, is to be meditated upon. Piercing him through the aperture of (one of) the sense-organ, he (preceptor) shall think of (him) as Brahman having the power for the body, resting in the lotus of the heart and (characterised) by delight and bliss. He (priest) shall associate, through the intellect,[236] which all the qualifications, which are required, worshipped, pure, divine, group of *āgamas*,[237] auspicious seat for worship, rosary garland, small bell, *sruk, sruva, yogapaṭṭa,* conch, dicus, gourd, *camasa*,[238] flowers, *arghya* vessel, hide of the antelope, two sandals, foot stool, umbrella, seat, mirror, fan made of the plumes (of the peacock), white chowrie, the Lord's flag, with a deserving staff, two saffron robes and two linens. Raising him from his seat, and collecting them all, the water for bath shall be placed in an auspicious place. Worship of God is then to be done, and be pleased as belonging to him (or for him) upto *pūrṇāhuti*. He shall beg pardon of Him who is amidst fire and offer *bali* according to the method stated before from the fire-pit, from within *maṇḍala* and from group of *arghya* vessels. *Bali* shall be offered to the spirits, with water and cooked rice uttering *astramantra*, from the *maṇḍala* of *bali* and from without the hall of sacrifice. He shall do *bali* within in a *pradakṣiṇā* way and the remaining outside the *maṇḍala*. After that he shall say 'Salutations, for all times, to all the imperishable beings, the Lords of the quarters, those who have *astra* for (the sake of) calmness, to one's own child.' Collecting the worship (materials) etc., the Lord shall be worshipped with what remains after having been given, within the white lotus in the midst of the circular *maṇḍala*. The Lord

234. *aṣṭāṅga: antaryāga, bahiryāga, madhvādiyāga, annayāga, sampradāna, vahnisantarprana,* *pitṛyāga* and *prāṇāgnihotra*; *abhigamana, bhoga, madhuyāga, annadāna, sampradāna, vahnisantarpaṇa, prāṇāgihavana* and *anuyāga* (JS. XXII.75-80).

235. Mantra is received. It is imagined to trickle from above.

236. *samāropya dhiyā:* knowing as such.

237. *āgamasañcaya:* divine kind referring to the *Ratnatraya*; *Sāttvata, Pauṣkara* and *Jayākhyasamhitās.*

238. *camasa:* vessel used for Soma juice.

बलिमण्डलकं कृत्वा यागागाराच्च बाह्यतः ।
कृत्वान्तर्बलिदानं तु प्रादक्षिण्येन वै पुरा ॥ ४८३ ॥
अथ ऊर्ध्वं इदं चोक्त्वा शेषं तन्मण्डले बहिः ।
नमोऽस्त्वच्युतभूतेभ्यः सर्वेभ्यः सर्वदैव हि ॥ ४८४ ॥
सदिक्पतिभ्यः सास्त्रेभ्यः शान्तये स्वस्य वै शिशोः ।
पूजाद्यमुपसंहृत्य दत्तशिष्टेन पूर्ववत् ॥ ४८५ ॥
वृत्तमण्डलमध्ये तु सितपद्मोदरे ततः ।
दत्तशिष्टैर्यजेद्देवं सर्वदेवगुरुं प्रभुम् ॥ ४८६ ॥
तर्पयित्वाऽग्निमध्ये तु कुर्यात्तस्य विसर्जनम् ।
तद्दीयमथ निक्षिप्य क्ष्मावटे[७२] वा जलान्तरे ॥ ४८७ ॥
यागावनौ च तच्चक्रं द्वादशारं विचिन्त्य च ।
न्यस्यात्मन्यर्घ्यपुष्पाद्यैः समभ्यर्च्य तदन्तरे ॥ ४८८ ॥
करकं वारिसम्पूर्णमादाय विनिवेश्य च ।
तत्रेष्ट्वा वीर्यमन्त्रेण मध्ये मन्त्रास्त्रमुत्तमम् ॥ ४८९ ॥
मध्वम्बुपयसा पूर्णमपरं शुभलक्षणम् ।
तदग्रतोऽर्घ्यकलशं तन्मध्येऽस्त्रं च चक्रगम् ॥ ४९० ॥
तदभ्यर्च्य[७३] यथान्यायं कृत्वाऽष्टशतमन्त्रितम् ।
वषट्पदनिरुद्धेन मूलमन्त्रेण तं पुनः ॥ ४९१ ॥
दद्यात् तदन्तः सास्त्रेण[७४] प्राग्वत्पीयूषधारणाम् ।
निर्वज्रीकरणं कुर्यात्सर्वेषां मन्त्रवारिणा ॥ ४९२ ॥
तदम्बुधारादानेन ध्यानोच्चारयुतेन च ।
संविभज्याथ वैतेषां मन्त्रपानं सुधामयम् ॥ ४९३ ॥
सम्पाद्यास्त्रमयं पश्चात्समन्ताच्चक्रगं न्यसेत् ।
आदाय तत्तोयकुम्भमस्त्रमन्त्रमुदीरयन् ॥ ४९४ ॥
धारयेत्पूर्ववद्धारामथ मध्ये निधाय तम् ।
सुपूर्णमुदकेनैव[७५] कृत्वा फलसमन्वितम् ॥ ४९५ ॥

७२. क्ष्मापटे - A
७३. तमभ्यर्च्य - पा, समभ्यर्च्य - पा
७४. सार्णेन - पा
७५. सम्पूर्ण - पा

who is the preceptor of all gods shall be worshipped with what remains after giving. After pleasing (him) amidst fire, He shall be given sent-off. Throwing what belongs to Him in the pit (dug) in the ground or within water or on the ground of sacrifice, he shall think of the discus having twelve spokes and placing it on himself, he shall worship with *arghya*, flowers and other things. The water vessel shall be taken filled with water and placing it in between them, worship shall be done with *vīryamantra*,[239] for the best *astramantra*. Taking another pitcher filled with honey, water and milk, having auspicious marks and placing the pitcher of *arghya* in front of it and *astra* in the discus in between, worship is to be done to it duly and consecrating it one hundred and eight times, it shall be given with *mūlamantra* which contains the word '*vaṣaṭ*'. Then make its interior bear as before nectar with *astramantra* and make it freed from adamantine stone for all with the water that is consecrated with mantras. It shall be divided by the offering the flow of water along with meditation and utterance of the mantra. These shall be made to get filled nectar with by drinking the mantras. Then the *astra* shall be made to go to the discus on all sides. Taking that jar filled with water, the flow must be made as before uttering *astramantra*. Then placing that in the middle, it shall be made well filled with water and fruits placed within it. Then the pupil shall do the sacrifice for the preceptor with a pure mind, with devotion, act, thought and word like the one done for Bhagavān. He shall offer him all the materials used in the sacrifice. Making the pair of his hands and head touch his feet, he shall beg his pardon with a mind assiduously purified with faith. Similarly, he shall worship those who know the *Pāñcarātra*, recluses, *snātakas*[240] and others and offer them the fees according to his ability. Getting their respectable permission, after taking them, (to their homes) he shall take food with his brothers, many persons who had their initiation before, other

239. *vīryamantra* see under 108.

240. *snātaka:* one who had completed the study of the Vedas and has ablution, preparing to enter into the order of *gṛhastha*.

गुरुयागमतः कुर्याच्छिष्यः प्रयतमानसः ।
भगवद्यागवद्भक्त्या कर्मणा मनसा गिरा ॥ ४९६ ॥
यागोपयुक्तसम्भारं तस्मै सर्वं निवेद्य च ।
सशिरः पाणियुग्मं तु कृत्वा चैव तदङ्घ्रिगम् ॥ ४९७ ॥
क्षान्तव्यः सुप्रयत्नेन श्रद्धापूतेन चेतसा ।
पञ्चरात्रविदस्तद्वद् यतींश्च स्नातकादयः ॥ ४९८ ॥
सम्पूज्य विधिवद्दद्यात् तेषां शक्त्या च दक्षिणाम् ।
संवाहनपरात्कालाल्लब्ध्वाऽनुज्ञां तु गौरवीम् ॥ ४९९ ॥
भ्रातृभिः सह चाश्नीयाद् बाहुभिः पूर्वदीक्षितैः ।
तथान्यैर्भगवद्भक्तैः सुहृत्सम्बन्धिबान्धवैः ॥ ५०० ॥
व्रजन्तं सह शिष्यैस्तु काले ह्यन्यत्र तत्र वा ।
तदिच्छयाप्यनुव्रज्य निवर्तेताथ वै यदा ॥ ५०१ ॥
कृत्वा तु पादपतनं बहुधा सप्रदक्षिणम् ।
आ मोक्षात्सर्वसिद्धीनां भक्तानां भावितात्मनाम् ॥ ५०२ ॥
परागतिर्गुरुर्यस्मात्प्रासाद्यः स्मृतः[७६] एव सः ।
इत्येवमभिषेकस्तु भवेन्मुख्याधिकारिणाम् ॥ ५०३ ॥
स्वार्थे परार्थयजने उभयत्राधिकारिणाम् ।
अन्ये तु दीक्षामात्रेण संस्कार्या मुनिपुङ्गवाः ॥ ५०४ ॥

**[ स्वार्थपरार्थयजनविषयकः प्रश्नः ]**

मुनयः –
किं स्वार्थञ्च परार्थं किं के च तत्राधिकारिणः ।
भगवन्मुनिशार्दूल वदस्व वदतां वर ॥ ५०५ ॥

**[ स्वार्थपरार्थयजनविचारः अधिकारिनिर्णयश्च ]**

नारदः –
स्वगृहे स्थापितो देवः स्वार्थ इत्यभिधीयते ।
पर्वताग्रे नदीतीरे सिन्धुतीरे वनादिके ॥ ५०६ ॥

७६. ततः – B, D

devotees of God, friends, related person and relatives. He shall accompany him (the preceptor) who goes at that time with his pupils elsewhere or that place. He shall then accompany according to his wish and return. He shall fall at their feet and do *pradakṣiṇa* for many times. Thus, O eminent sages! the ablution shall be for those who are primarily qualified, qualified for both personal and other worships. Others are to be consecrated only with initiation since the priest is to be pleased, till *mokṣa* is got by all the devotees of trained minds to get all success, he alone is the supreme resort, as he is considered to be pleased by the pupil.

*(Question regarding personal worship and for others' sake)*

505. Sages: What is personal? What is for others' sake? Who are qualified for it? O pious and best sage! good speaker! tell us.

*(Consideration of personal worship and for others' sake, decision about those who are qualified)*

506-512a. God, who is installed in one's own house, is called personal. O brahmins! God (Bhagavān) who stays on the top of the hill, bank of the river, shore of the sea, in the forest, village or town, with divisions like self-manifest and others. It (worship) is called *parārtha*.[241] *Parārtha* is like the sun and

241. *sambandhi:* those who get related through matrimonial alliances. Bāndhava: relatives, who are connected through birth (directly or otherwise).

ग्रामे वा नगरे वाऽपि स्वयंव्यक्तादिभेदतः ।
संस्थितो भगवान् विप्राः परार्थ इति कथ्यते ॥ ५०७ ॥
परार्थस्सूर्यसदृशः स्वार्थस्तु गृहदीपवत् ।
उत्कृष्टः परशब्दोऽयमर्थो मोक्षादिलक्षणः ॥ ५०८ ॥

अथ प्रसक्ताऽनुप्रसक्त्या मुनिभिः पृष्टो नारदः स्वार्थपरार्थविचारं तदधिकारिनिर्णयं शाण्डिल्यादीनां वैभवञ्चाह — **स्वगृहे स्थापितो देवः** इत्यादिभिः ।

यस्मात्स लभ्यते सोऽयं परार्थः परिकीर्तितः ।
स एव सर्वफलदः सर्वेषामपि यद्द्विजाः ॥ ५०९ ॥
तस्मात्सर्वजनैः सेव्यः परार्थः पुरुषोत्तमः ।
स्वार्थः स्वस्वगृहे पूज्यः स्वस्वाभीष्टफलप्रदः ॥ ५१० ॥
स्वार्थस्यापि परार्थस्य पूजायामधिकारिणः ।
शाण्डिल्याद्यन्वये जाता गुरोर्लब्धाभिषेचनाः ॥ ५११ ॥
अन्ये तु केवलं स्वार्थपूजने ह्यधिकारिणः ।

मुनयः –
शाण्डिल्याद्यास्तु के योगिन् तद्वंश्या एव केवलम् ।
कथं परार्थयजने भवन्ति ह्यधिकारिणः ॥ ५१२ ॥
तत्सर्वं विस्तरेणैव ब्रूहि नो मुनिपुङ्गव ।

**[ शाण्डिल्यादिमुनीन्द्राणां वैभवकथनम् ]**

नारदः –
शाण्डिल्यादिमुनीन्द्राणां शृणुध्वं वैभवं द्विजाः ।
पुरा कृतयुगस्यादौ वासुदेवः परः पुमान् ॥ ५१३ ॥
स्वाराधनार्थं भूलोके सद्धर्माणां प्रवृत्तये ।
लोकसंरक्षणार्थञ्च स्वस्य पञ्चायुधाधिपान् ॥ ५१४ ॥
समालोक्य भवन्तोऽद्य ह्यवतीर्य धरातले ।
आद्यमेकायनं वेदं मोक्षैकफललक्षणम् ॥ ५१५ ॥
प्रकाशयध्वं सर्वेषां सद्धर्मांश्च विशेषतः ।
तत्र तत्रावतीर्णं मां स्वयंव्यक्तादिभेदतः ॥ ५१६ ॥

personal is like the lamp in the house. The word *para* means eminent. The sense is that it is characterised by *mokṣa* and others. It is called *parārtha* as it (*mokṣa*) is got from it. That (worship) alone gives all the results for all, O brahmins! Therefore Puruṣottama, who is *parārtha* is to be worshipped by all people. Personal is to be worshipped in one's own house and awards the fruits of one's desire. Those, who are born in the family of Śāṇḍilya and others and who had the ablution (*abhiṣeka*) acquired from the preceptor are qualified for the worship done for personal and others' sake. Others are qualified merely for personal worship.[242]

512b-513a. O sage! who are the descendents of Śāṇḍilya? How do they become qualified for doing worship for others' sake? O eminent sage! tell us all that in detail.

*(Greatness of Śāṇḍilya and others)*

513a-588. Nārada: O brahmins! listen to the glory of eminent sages like Śāṇḍilya and others. Formerly, Vāsudeva, the Supreme Person, looked at the Lords of the five weapons[243] and ordered for His worship in the mortal

242. Vide: Pād. S. Caryā I. 8.
243. Five weapons are: conch, discus, mace, sword and lotus.

सम्पूजयध्वं सर्वेषां मोक्षलाभाय भूतले ।
इत्यादिशत्ततस्ते वै विष्णोराज्ञानुवर्तिनः ॥ ५१७ ॥
सुदर्शनाद्याः हेतीशाः पञ्च ब्रह्मर्षिरूपतः ।
समुत्पन्ना क्षितितले पौण्ड्रवर्धनस्थलादिषु ॥ ५१८ ॥
पञ्चायुधांशास्ते पञ्च शाण्डिल्यश्चौपगायनः ।
मौञ्ज्यायनः कौशिकश्च भारद्वाजश्च योगिनः ॥ ५१९ ॥
ते मिलित्वा समालोच्य विष्णोराराधनेच्छया ।
अभिसंगम्य तोताद्रौ तपश्चक्रुस्सुदुस्तरम् ॥ ५२० ॥
तेषां तु तपसा तुष्टो वासुदेवो जगत्पतिः ।
लक्ष्म्या सार्धं खगेशानामधिरुह्य कृपानिधिः ॥ ५२१ ॥
आजगाम गिरिश्रेष्ठं यत्र सन्ति मुनीश्वराः ।
ततस्ते मुनिशार्दूला दृष्ट्वायान्तं जगत्पतिम् ॥ ५२२ ॥
शङ्खचक्राङ्कितकरं कोटिसूर्यसमप्रभम् ।
पुलकाङ्कितसर्वाङ्गा आनन्दाश्रुसमन्विताः ॥ ५२३ ॥
प्रणर्तन्तस्तुवन्तश्च गायन्तश्च परस्परम् ।
प्रदक्षिणं च कुर्वन्तः प्रणेमुः पुरुषोत्तमम् ॥ ५२४ ॥
आनन्दाम्बुधिसम्पन्नानेतान्वीक्ष्य श्रियः पतिः ।
उवाच करुणं वाक्यं मेघगम्भीरया गिरा ॥ ५२५ ॥

श्रीभगवान् –

ऋषयः तपसा युष्मत्कृतेनानन्यचेतसा ।
सन्तुष्टोऽस्मि प्रसन्नोऽस्मि वृणीध्वमभिवाञ्छितम् ॥ ५२६ ॥
इति तद्वचनं श्रुत्वा ऋषयो हृष्टमानसाः ।
बद्धाञ्जलिपुटाः सर्वे प्रत्यूचुर्विनयान्विताः ॥ ५२७ ॥
अधीताः सकला वेदाः शास्त्राणि विविधानि च ।
मोक्षोपायं न जानीमस्ततस्त्वां शरणं गताः ॥ ५२८ ॥
इहैवानुग्रहं कर्तुमर्हसि त्वं दयानिधे ।
इति संप्रार्थितो देवः करुणामृतवारिधिः ॥ ५२९ ॥

world, for the *dhārmika* activities and for protecting the worlds: 'You now descend to the world, and proclaim the Ekāyana, the first Veda, marked by its granting the only result namely *mokṣa* alone and in particular all *dharmas*. You worship me as I descend as the self-manifest and other kinds so that all who are on earth could get *mokṣa*.' These five and other five lords of weapons like Sudarśana and others arose following the command of Viṣṇu on earth with the forms of Brahmarṣis[244] in places like Pauṇḍravardhana and others. These sages who were the parts of the five weapons were five Yogins — Śāṇḍilya, Aupagāyana, Mauñjyāyana, Kauśika and Bhāradvāja. They came together and considered (the matter) with a desire to worship Viṣṇu and reached Totādri[245] and did very severe penance. Vāsudeva, the lord of the worlds, became pleased with their penance. He, the storehouse of sympathy, mounted Garuḍa along with Lakṣmī arrived at that excellent mountain where the eminent sages were staying. Those eminent sages saw the Lord of the worlds arriving there with his hands marked (holding) with conch and discus, having a brilliance equal to crores of suns, had bristles with hair in all the limbs, and shed tears of joy. They danced, extolled and sung praise and say, circumambulated each other and bowed to Him (Puruṣottama). On

244. *Brahmarṣis* like Vasiṣṭha and others.
245. *Totādri* is the name of Vānamāmalai or Nāviguneri in the Tirunelveli District in Tamil Nadu.

तदानीमेव योगीन्द्रान् शाण्डिल्यादींस्तु दीक्षया ।
संस्कृत्य चाभिषिच्याथ स्वयमेव जगत्पतिः ॥ ५३० ॥
आद्यमेकायनं वेदं रहस्याम्नायसंज्ञितम् ।
दिव्यमन्त्रक्रियोपेतं मोक्षैकफललक्षणम् ॥ ५३१ ॥
पञ्चापि पृथगेकैकदिवारात्रं जगत्प्रभुः ।
अध्यापयामास यतस्ततस्तन्मुनिपुङ्गवाः ॥ ५३२ ॥
शास्त्रं सर्वजनैर्लोके पञ्चरात्रमितीर्यते ।
तदर्थांश्चोपदिश्याथ तानुवाचेदमच्युतः ॥ ५३३ ॥
एष एकायनो वेद उपदिष्टो मया द्विजाः ।
मोक्षायनाय वै पन्था एतदन्यो न विद्यते ॥ ५३४ ॥
तस्मादेकायनं चैनं[७७] प्रवदन्ति मनीषिणः ।
एतदुक्तविधानेन दिव्यक्षेत्रादिषु स्थितम् ॥ ५३५ ॥
स्वयंव्यक्तादिरूपेण यजध्वं मुनिपुङ्गवाः[७८] ।
स्वार्थे परार्थयजने यूयं मुख्याधिकारिणः ॥ ५३६ ॥
युष्मद्वंश्याश्च ये विप्राः तेऽभिषेच्या यथाविधि ।
तेऽपि स्वार्थे परार्थे च भवेयुरधिकारिणः ॥ ५३७ ॥
एष कार्तयुगो धर्मः प्रतिबुद्धैर्निषेवितः ।
त्रेतादौ मन्दसञ्चारो भविष्यति मुनीश्वराः ॥ ५३८ ॥
त्रेतायुगादौ सर्वेऽपि नानाकामसमन्विताः ।
व्यामिश्रयाजिनो भूत्वा त्यजन्त्याद्यं सनातनम् ॥ ५३९ ॥
अन्तर्दधाति सर्वोऽयं वेद एकायनाभिधः ।
ततो योग्याय भगवान् प्रादुर्भावयति स्वयम् ॥ ५४० ॥
इत्युक्त्वान्तर्दधे देवो वासुदेवः सनातनः ।
तदा प्रभृति ते सर्वे शाण्डिल्याद्या मुनीश्वराः ॥ ५४१ ॥
आद्यं भागवतं धर्ममादिभूते कृते युगे ।
अनुतिष्ठन्ति सर्वेऽपि मानवाश्च मुनीश्वराः ॥ ५४२ ॥

७७. नाम – पा
७८. संयजध्वं मुनीश्वराB, – C, D

beholding these who had much (an ocean of) bliss, the Lord of Śrī uttered sympathetic statement in a tone grave like that of cloud. Śrī Bhagavān: 'I am satisfied, O sages! with the penance you have done with thought not centred on anyone else. I am pleased. Choose what you desire.' On hearing these words, all the sages, who were pleased in their minds, folded their palms and replied with modesty: 'All the Vedas have been studied, as also various *śāstras*. We do not find (know) the means of getting *mokṣa*. Therefore we are seeking refuge under you. O repository of compassion! it behoves you to show favour here itself.' The Lord of the worlds, who was thus requested and the sea of the nectar of compassion, initiated then itself those individual eminent sages Śāṇḍilya and others, perfected (consecrated) them and did ablution Himself. The Lord of the worlds (taught all the five, the Ekāyana, the foremost Veda called Rahasyāmnāya, which has divine mantras and acts, and grants the one fruit namely *mokṣa*. The Lord of the worlds taught all the five individually for one day (day and night). Hence, that *śāstra* (taught by the Lord) is called *Pāñcarātra*[246] in the world by all people. Acyuta said this to them after instructing them the meaning of that (system): 'O brahmins! this is Ekāyana Veda is taught by me. There is no path other than this to reach *mokṣa*. Therefore, the scholars speak of this as Ekāyana, O best among the sages! you worship (me) staying in the divine like self-manifest and other holy places, according to the process stated here. You are mainly qualified for worship of the personal and for others' kind of worship. O brahmins! those who are born of your family are to be given ablution according to the rule. They would be qualified for personal and others' worships. This *dharma* of *Kṛtayuga* was practised by the enlightened, O lordly sages! will have a dull course in *Tretāyuga* and others. All people, would be completely possessed

246. This is enough proof to explain the name *Pāñcarātra* for the system.

ततश्चैकायनो वेदो मन्दचारो बभूव च ।
तदा मुनीन्द्रः शाण्डिल्यो दृष्ट्वा कामरतान् जनान् ॥ ५४४ ॥
लोकसंरक्षणार्थाय तपस्तेपे सुदुस्तरम् ।
अनेकानि सहस्राणि वर्षाणां तपसोऽन्ततः ॥ ५४५ ॥
द्वापरस्य युगस्यान्ते आदौ कलियुगस्य च ।
साक्षात्सङ्कर्षणो देवः प्राप्य प्रत्यक्षतां मुनेः ॥ ५४६ ॥
परित्यज्य परं धर्मं मिश्रधर्ममुपेयुषाम् ।
भूयस्तत्पदकाङ्क्षाणां श्रद्धाभक्ती उपेयुषाम् ॥ ५४७ ॥
अनुग्रहार्थं वर्णानां योग्यतापादनाय च ।
तथा जनानां सर्वेषामभीष्टफलसिद्धये ॥ ५४८ ॥
मूलवेदानुसारेण सारं सङ्गृह्य सर्वतः ।
अनुष्टुप्छन्दोबद्धेन प्रोक्तानि हरिणा स्वयम् ॥ ५४९ ॥
सात्त्वतादीनि शास्त्राणि भोगमोक्षप्रदानि च ।
उपदिश्याथ मुसली तत्रैवान्तरधीयत ॥ ५५० ॥
लब्ध्वैवं सात्वतादीनि शास्त्राणि मुनिपुङ्गवाः ।
शाण्डिल्योऽध्यापयामास मुनिञ्चैवौपगायनम् ॥ ५५१ ॥
तथा मौञ्ज्यायनादींश्च सनकाद्यांश्च योगिनः ।
ततः प्रभृति ते सर्वे शाण्डिल्याद्या मुनीश्वराः ॥ ५५२ ॥
सात्त्वताद्युक्तमार्गेण हरेराराधनादिकम् ।
कुर्वन्तः स्वस्ववंश्यांश्च शिष्यांश्चापि सहस्रशः ॥ ५५३ ॥
काण्वीं शाखामधीयानान् वेदवेदान्तपारगान् ।
संस्कृत्य दीक्षया सम्यग्सात्वताद्युक्तमार्गतः ॥ ५५४ ॥
अभिषिच्य च तान् सर्वान् कृत्वा स्वार्थपरार्थयोः ।
पूजाधिकारिणे विप्रा तैरेतत्सात्वतादिकम् ॥ ५५५ ॥
शास्त्रं प्रवर्तयामासुस्ते हि मुख्याधिकारिणः ।
इत्युक्त्वा मुनिशार्दूल शाण्डिल्यादिमहात्मनाम् ॥ ५५६ ॥
माहात्म्यं लेशतो ह्यत्र अधिकारिप्रसङ्गतः ।
एवं दीक्षा चाभिषेको यत्सिद्धान्तेन पूर्वतः ॥ ५५७ ॥

of various desires, in the *Tretā* and other *yugas*, would worship in a mixed[247] way and would leave the foremost eternal method. The whole Veda called Ekāyana will disappear. The Lord would himself then reveal it for the deserving.' The eternal Vāsudeva said this and disappeared. Thenceforward, Śāṇḍilya and all other lordly sages and all men practise the first *Bhāgavata dharma*, O lordly sages! in the first *Kṛtayuga*. When the *Tretāyuga* arrived, people left off the *Bhāgavata dharma*, as a result of (their) various desires, and began to worship in mixed way. Hence, the Ekāyana Veda had a slow movement. Then sage Śāṇḍilya behold people as addicted to desire (passion) and did severe penance for several thousands of years to protect the world. Finally, Lord Saṃkarṣaṇa appeared before the sage, at the conclusion of his penance, at the end of *Dvāparvayuga* and at the beginning of *Kaliyuga*. Viṣṇu Himself spoke in verses composed in *śloka* metre,[248] condensing fully the essence (of the system) following *mūlaveda*[249] in order to do favour for those castes which had taken to the mixed kind of *dharma* leaving the supreme *dharma*, for those who desire again to get to that position, who have acquired faith and devotion, and to provide them with (adequate) qualification and for the fulfillment of the desires of all people. Balarāma Musalī instructed Sāttvata[250] and other *śāstras* which provide for enjoyments (here) and *mokṣa* and disappeared from there. O eminent sages! getting thus the *śāstra* Sāttvata and others, Śāṇḍilya taught them to sages Aupagāyana, Mauñjyāyana and others and Sanaka and other Yogins.[251] The lordly sages Śāṇḍilya and others were doing worship etc. since then to Viṣṇu following the method

247. *vyāmiśra:* mixed, that is, or method in which the *Pāñcarātra* concepts and others not teaching them got mixed up people who practised this mode of worship cannot be held to follow the Bhāgavata dhama.
248. *śloka* is another name for Anuṣṭubh metre.
249. *Mūlaveda:* Ekāyane Veda.
250. *Sattvata:* name of the Pāñcarātra system.
    cf: Parāśarabhaṭṭa's com. on the *Viṣṇusahasranāma sl.* 54 for three ways of explaining the name Sāttvata.
    The name *Sāttvatasaṁhitā* for one of the three main texts of the Pāñcarātra, others being *Pauṣkarasaṁhitā* and *Jayākhyasaṁhitā* (all called by the name Ratnatraya) is apt.
251. Other Yogins are Sanaka, Sananda, Sanātana and Sanatkumāra. They were born from the mind of Brahmā. They were bent upon getting *mokṣa* and worshipped Vāsudeva (vide BhP. III.12.4-5).

प्राप्तस्तेनैवमार्गेण कार्यो नान्योक्तमार्गतः ।
सिद्धान्तसङ्करं नैव कुर्याच्छास्त्रविशारदः ॥ ५५८ ॥

**[ सिद्धान्तविषयकः प्रश्नः ]**

मुनयः -
सिद्धान्तं नाम किं को वा भेदस्तस्य मुनीश्वर ।
तत्सर्वं विस्तरेणैव वदस्व वदतां वर ॥ ५५९ ॥

**[ श्रीपाञ्चरात्रशास्त्रस्य अवान्तरभेदकथनप्रतिज्ञा आगमसिद्धान्तादिभेदभिन्नानां नामानि च ]**

नारदः -
चतुर्धा भेदभिन्नोऽयं पञ्चरात्राख्य आगमः ।
पूर्वमागमसिद्धान्तं द्वितीयं मन्त्रसंज्ञितम् ॥ ५६० ॥

अथ सिद्धान्तलक्षणमाह — **चतुर्धा भेदभिन्नोऽयम्** इत्यादिभिः ।

तृतीयं तन्त्रमित्युक्तमन्यत् तन्त्रान्तरं भवेत् ।

**[ आगमसिद्धान्तस्य लक्षणम् ]**

आद्यं नित्योदितव्यूहस्थापनादिप्रकाशकम् ॥ ५६१ ॥
अपौरुषेयं सद्ब्रह्मवासुदेवाख्ययाजिनाम् ।
लक्ष्यभूतं द्विजेन्द्राणां हृदिस्थमधिकारिणाम् ॥ ५६२ ॥
ब्रह्मोपनिषदाख्यं च दिव्यमन्त्रक्रियान्वितम् ।
विवेकदं परं शास्त्रमनिच्छातोऽपवर्गदम् ॥ ५६३ ॥
एवं नित्योदिताख्यस्य नित्याकारस्य च प्रभोः ।
वासुदेवाभिधानस्य षाड्गुण्यादि गुणोदधेः[७९] ॥ ५६४ ॥

७९. गुणोदयै - B
महोदधे - B, C, D

stated in the Sāttvata and others. They made the descendents in their own families and pupils, in thousands, who studied the *Kāṇva* recension[252] (of the *Śuklayajurveda*) and fully conversant in Vedas and Vedānta, consecrated them well with initiation according to the way stated in the Sāttvata and other systems, made all of them get ablution, qualified for personal and other worship, O brahmins! and made the system (*śāstra*) propagated. They are really the primary qualified persons. O eminent sage! glory of Śāṇḍilya and other great souls is briefly shown here in the contest of those who are qualified. That *siddhānta*, with which initiation and ablution are done, shall alone be followed and not according to the method stated in others. One who knows the *śāstra* (*Pāñcarātra*) shall not mix up the *siddhāntas* one with the other.

*(Question regarding siddhānta)*

559. Sages: What is *siddhānta*,[253] O lordly sage? What are its divisions? O best speaker! tell all that in detail.

*(Declaration for stating the internal difference of the Śrī Pāñcarātra system, name of the divisions like āgamasiddhānta)*

560-561a. Nārada: This āgama called Pāñcarātra is divided into four, first *āgamasiddhānta*, second called *mantra* (*siddhānta*) the third called *tantra* (*siddhānta*) and the other (fourth) *tantrāntara* (*siddhānta*).

*(Features of āgamasiddhānta)*

561b-566a. The first makes clear the ever-rising division, its installation and others. It is not of human origin and is the goal for those who worship

252. *Kāṇvaśākhā: Śuklayajurveda* has two recensions with the names Kāṇva and Mādhyandina. The Pāñcarātra priests follow the *Kāṇva* recension. For the origin of the *Śuklayajurveda* (see BhP. III. 5).

253. *Siddhānta* is another name for Pāñcarātra. Vide: Pauṣ. S. XXXVIII. 203a.

प्रथमं लक्षणं विद्धि हृदयाद्यङ्गशब्दवत् ।
एतदागमसिद्धान्तं श्रुतिरूपं तु विद्धि तत् ॥ ५६५ ॥
एष कार्तयुगो धर्मः सर्वधर्मोत्तमः स्मृतः ।

**[ शास्त्रागमने परम्पराकथनम् ]**

ततस्त्रेतायुगस्यादौ भोगमोक्षप्रसिद्धये ॥ ५६६ ॥
तस्मादागमसिद्धान्तान्निस्सृतं बहुभेदकम् ।

**[ मन्त्रसिद्धान्तस्य लक्षणम् ]**

मन्त्रसिद्धान्तसंज्ञं तज्जाग्रद्व्यूहादिमूर्तिना ॥ ५६७ ॥
समुत्कीर्णं द्वितीयस्य सात्वतस्य महात्मनः ।
तेन प्रद्युम्नसंज्ञस्य तेन तुर्यात्मनो विभोः ॥ ५६८ ॥
तेन वागीश्वराख्यस्य तस्माद्द्वीपाख्यविग्रहे ।
सङ्क्रान्तं च ततः पश्चाद्रुद्रेन्द्रादित्यवह्निषु[८०] ॥ ५६९ ॥
तथैव नारदाद्येषु देवतानां गणेष्वपि ।
सङ्क्रान्तं मन्त्रसिद्धान्तं भेदभिन्नमनेकधा ॥ ५७० ॥
यत्र शान्ततरं व्यूहं शान्तोदितमनन्तरम् ।
सुषुप्तिसंज्ञं स्वप्नाख्यं जाग्रद्व्यूहं यथोदितम् ॥ ५७१ ॥
मूर्त्यन्तरं केशवाद्यं प्रादुर्भावं तथान्तरम् ।
हृत्पद्मपद्मपीठादौ लक्ष्मीपुष्ट्यादिशक्तिभिः ॥ ५७२ ॥
लाञ्छनैश्शङ्खचक्राद्यैर्गरुडप्रमुखैरपि ।
भूतसिद्धादिभिः शास्तृपर्यन्तैर्यजनं हितम् ॥ ५७३ ॥
विश्वत्रातृनृसिंहस्य दीक्षा पूर्वं तथापरम् ।
विभवव्यूहसूक्ष्माख्यमधिकारं यथाक्रमम् ॥ ५७४ ॥
समयी पुत्रकादीनां[८१] चतुर्णामभिषेचनम् ।
तथैव समयाचारं मूर्तीनां स्थापनक्रमम् ॥ ५७५ ॥

८०. पश्चाद्रुद्रादित्येन्द्र - B, C, D
८१. सामयीपुत्रिकादीनां - A

God as having the names *sat*, Brahma and Vāsudeva, who is in the heart of eminent Brahmins, having the qualification (for worship), which is called *Brahmopaniṣad*, having divine mantra and activities (*kriyā*), which awards discriminative knowledge, Supreme *śāstra*, gives *mokṣa* (*apavarga*) even when not desired. Understand this as first feature of the Lord who is named as ever-rising, of eternal form, having the name Vāsudeva and an ocean of qualities like *ṣādguṇya*. Know this (to be the first definition) like words denoting the limbs like *hṛdaya*. Understand this as *āgamasiddhānta*, having the form of Veda. This is considered the Supreme among the *dharmas*, of *Kṛtayuga*.

*(The line of the descent of the śāstra)*

566b-567a. Many divisions arose from *āgamasiddhānta* at the beginning of *Tretāyuga* for accomplishing (getting) enjoyment and *mokṣa*.

*(Features of mantrasiddhānta)*

567b-577a. *Mantrasiddhānta* is the name for the second great Sāttvata brought into existence by the form of the waking, divisions and others. This reached the fourth division of the Lord called Pradyumna and from him to Vāgīśvara,[254] and from him to the body called *dvīpa*[255] and later to Rudra, Indra, Āditya, Agni, likewise to Nārada and others and groups of gods. *Mantrasiddhānta*, which got (thus) transmitted, is divided into many. Here the division is more calm and then calm and rising with the name *suṣupti*, *svapna*, wakeful division as stated. Internal divisions with other forms are manifestations like Keśava and others. Worship is beneficial when done to Him who is in the lotus-heart and pedestal of lotus with Lakṣmī, Puṣṭi and other powers, having the marks of conch, discus and others with Garuḍa and others, spirits, *siddhas* and others upto *śāstra*. Initiation at first for Nṛsiṃha,

254. *Vāgīsvara:* name of the thirteenth Prādurbhāva.
255. Identity is not known.

मन्त्रमण्डलमुद्राणां कुण्डादीनां च लक्षणम् ।
कर्मणामेवमादीनां विधानं यत्र पुष्कलम् ॥ ५७६ ॥
मन्त्रसिद्धान्तसंज्ञं तद्बहुभेदसमन्वितम् ।

**[ तन्त्रसिद्धान्तस्य लक्षणम् ]**

परव्यूहादिभेदेन विनैकैकेन मूर्तिना ॥ ५७७ ॥
साङ्गेन केवलेनाथ कान्ताव्यूहेन भूषणैः ।
तथास्त्रैर्विग्रहोपेतैरावृतं तन्त्रसंज्ञितम् ॥ ५७८ ॥

**[ तन्त्रान्तरसिद्धान्तस्य लक्षणम् ]**

नृसिंहकपिलक्रोडहंसवागीश्वरादयः ।
मुख्यानुवृत्तिभेदेन केवला वाङ्गसंयुताः ॥ ५७९ ॥
चक्राद्यस्त्रवरैश्चाथ भूषणैर्मकुटादिभिः ।
कान्तागणैश्च लक्ष्म्याद्यैः परिवारैर्खगादिकैः ॥ ५८० ॥
पूजिता विधिना यत्र तत्तन्त्रान्तरमीरितम् ।

**[ सिद्धान्तशब्दनिरुक्तिः ]**

ये जन्मकोटिभिस्सिद्धास्तेषामन्त्रोऽत्र संस्थितिः[८२] ॥ ५८१ ॥
यस्मात्तस्माद्विवादैषा सिद्धान्ताख्यो यथार्थतः ।

**[ शास्त्रमन्त्रक्रियादीनां पूर्वं परिगृहीतानां वैपरीत्ये दोषकथनम् सिद्धान्तसाङ्कर्यनिषेधश्च ]**

शास्त्रमन्त्रक्रियादीनां मूर्तीनां भवनस्य च ॥ ५८२ ॥
देशिकस्याभिजातस्य यथापूर्वं परिग्रहः ।
तथैव यावत्कालन्तु नार्चतव्यं तदन्यथा ॥ ५८३ ॥
विपरीते कृते चात्र राजराष्ट्राद्यनर्थकृत् ।
ततस्सिद्धान्तसाङ्कर्यं नाचर्तव्यं कृतात्मभिः ॥ ५८४ ॥

**[ अपेक्षितस्यान्यतो ग्रहणं विरुद्धस्य च त्यागः ]**

यद्यदिष्टतमं लोके पूर्वसिद्धाविरोधि तत् ।
प्रतिग्राह्यमतोऽन्योन्यविरुद्धं सन्त्यजेद्बुधः ॥ ५८५ ॥

८२. जन्मन - B, C, D

the protector of the universe, then qualifications with the names *vibhava, vyūha, sūkṣma* in due order, ablution of the four *samayī, putraka* and others,[256] likewise conventional practice,[257] order in installing the idols, features of mantra, *maṇḍala, mudrās* and fire-pits. That is which deed of these acts is fully laid down is called *mantrasiddhānta* with many divisions.

*(Features of tantrasiddhānta)*

577b-578. That is called *tantra* (*siddhānta*) which does not involves the division of *para, vyūha* and others, and has only one form (among them) with the parts or alone, divisions of the consorts, ornaments, weapons and forms.

*(Features of tantrāntarasiddhānta)*

579-581a. This involves Nṛsiṃha, Kapila, Varāha, Haṃsa, Vāgīśvara and others, with the main and secondary divisions, or merely having the limbs, having discus and other prominent weapons, crown and other ornaments, hosts of beloved, beginning with Lakṣmī and Garuḍa and other members of the retinue. That is said to be *tantrāntaram* in which these are worshipped.

*(Derivation of the word siddhānta)*

581b-582a. Those, who one *siddhas* (who have acquired success in their endeavours) through crores of birth, have a determination (division). Really, it is called *siddhānta.*

*(Defect will rise when the mantras and acts of the śāstra, which were taken up before, are reversed and when the siddhāntas get mixed up)*

582b-584. The priest, who is born in a noble family, has to take up the mantras and deeds of the *śāstras,* idol, temple as before. Activity shall not be otherwise, if it is done in a perverse way, as it would cause evil to the king, kingdom and others. Then the diligent shall not get the *siddhāntas* mixed up.

*(What is required shall be got from elsewhere and what is opposed shall be given up)*

585. Whichever is most desired in the world and not contradictory to what was established before shall be taken up. A wise man, shall give up what is mutually opposed.

256. *sādhaka* and Ācārya are to be included here.
257. There is *samayācāra;* this is treated in SS, IS.

**[ वैखानसादितन्त्राणां एतद्विरोधे किं पुनर्न्यायेन साधनम् ]**

वैखानसेषु तन्त्रेषु शैवपाशुपतेषु च ।
विहिताऽन्यत्र जातानि विरुद्धानीति किं पुनः ॥ ५८६ ॥
एवं सिद्धान्तभेदश्च कीर्तितोऽयं यथाश्रुतम् ।
इतोऽन्यच्छ्रोतुमिच्छा चेत्कथ्यतां मुनिपुङ्गवाः ॥ ५८७ ॥

[॥ इति श्रीमौञ्ज्यायनकुलतिलकस्य भगवच्छास्त्रपारीणस्य यदुगिरीशचरणकमलार्चकस्य श्रीयोगानन्दभट्टाचार्यस्य तनयेन अळशिङ्गभट्टेन विरचितायां सात्वतार्थप्रकाशिकाख्यायामीश्वरतन्त्रव्याख्यायां एकविंशोऽध्यायः ॥]

॥ इति श्रीपाञ्चरात्रे ईश्वरसंहितायां दीक्षाविधिर्नाम एकविंशोऽध्यायः ॥

*(What is there to be established through reasoning when the Vaikhānasa and other systems are opposed to this)*

586-587. What are obtained here are contradictory to Vaikhānasa[258] and Śaiva and Pāśupata systems. What is there to be established? The divisions of *siddhānta* as heard (learnt) by me are stated. O eminent sages! tell if you desire to hear anything other than this.

Thus ends the twenty-first chapter *Dīkṣāvidhi* in the *Īśvarasaṁhitā* of *Śrī Pāñcarātra.*

258. The *Ratnatraya* texts do not contain any reference to the Vaikhānasas as worshippers of Viṣṇu following an Āgama different from that of the Pāñcarātra. JS. refers to their place in the ritual (XX. 266b); their traits are mentioned in JS. XXI. 13b-15a. The reference here to the opposite nature of the Vaikhānasas is perhaps earliest to be followed by later texts to the prohibition of the Vaikhānasas in the company of the Pāñcarātrikas. However, the Vaikhānasa texts are more severe in condemning the mode of Pāñcarātra worship.

# द्वाविंशोऽध्यायः

## नियमविधिः

**[ नियमविषयकः प्रश्नः ]**

मुनयः –

नियमा उपदेष्टव्याः शिष्यस्येति पुरा त्वया ।
प्रोक्तं हि मुनिशार्दूल नियमांस्तान् प्रकाशय ॥ १ ।

**[ प्रतिवचनप्रतिज्ञा ]**

नारदः –

एतदेव पुरा पृष्टो देवस्सङ्कर्षणेन हि ।
प्रोवाच नियमांस्तांस्तु प्रवक्ष्यामि मुनीश्वराः ॥ २ ॥

**[ आचार्येण नियमे उपदिष्टे शिष्येण बाढमिति प्रतिवचनम् ]**

श्रीभगवान् —

प्रत्येकस्मिन् हि नियमे निर्गते तु गुरोर्मुखात् ।
ब्रूयाद्वै[१] बाढमित्येवं शिष्यश्शोकाग्निशान्तये ॥ ३ ॥

१. प्रब्रूयात् - पा

# CHAPTER XXII

## *Rules regarding regulations*[1]

*(Question about regulation)*

1. Sages: You said formerly that regulations are to be instructed to the pupil. O best among sages ! make clear those regulations.

*(Agreed to give reply)*

2. Nārada: The Lord was asked this formerly by Saṃkarṣaṇa. He mentioned the regulations. O lordly sages ! I shall tell them.

*(The disciple shall tell yes when the regulation is instructed by the teacher)*

3. Śrī Bhagavān: When each regulation issues out of the mouth of the preceptor, the pupil shall say 'yes' for controlling the fire of grief.

1. This chapter is called *niyama-vidhāna.* It lays down rules which regulate the conduct of life of one who follows the Pāñcarātra Āgama. Naturally, these are restrictions from which no one can swerve and adopt a different process of doing the acts contrary to the established conventions.
The *Mahābhārata* is a store-house laying down the rules for practise. The eleventh *skandha* of the *Bhāgavata Purāṇa* contains in different contexts, different versions of the need to lead an honest course of life. Chapter XXI of the *Sāttvatasaṁhitā* bears the title *Samayācāravidhāna.* This chapter in the *Īśvarasaṁhitā* is an exact reproduction of the chapter in the *Sāttvatasaṁhitā* mentioned above. Chapters twenty-five and thirty-one of the *Pauṣkarasaṁhitā* bear the names *Vṛttivicāra.* The former discusses the avocations of those who follow the Pāñcarātra tradition and incidentally offer useful instructions or conduct. The latter lays down the procedure for the worship of God and contains directions then and there as to how an act done in a particular way, avoiding the wrong method, would indicate how men of good conduct should behave in the world. Selection of flowers, which are fit for use, is discussed in this chapter of the text and also in chapter VI of the Śivarātra of the *Sanatkumārasaṁhitā.* The same topic is discussed in chapter XII of the *Pādmasaṃhita - Cāryāpāda.* Vedāntadeśika recounts the rules that are enjoined with restrictions in his *Pāñcarātrarakṣā* (pp. 118-122) by citing the *Varāhapurāṇa* for authority. Chapter 22 of the *Jayākhyasaṁhitā* lays down the rules for the conduct of recluser, Vaikhānasas and others.

**[ विविधनियमाः ]**

नाक्रम्या गौरवी च्छाया दैवी यानगता त्वपि ।
गुरुवद्गुरुवर्गश्च द्रष्टव्यो नित्यमेन हि ॥ ४ ॥
शयनासनयानाद्यं तदीयमभिवन्दयेत् ।
अतन्द्रितः सदा कुर्याद्व्यापारं तद्गृहेऽखिलम् ॥ ५ ॥
नासने तत्समञ्च वस्तव्यं[२] न च दक्षिणे ।
सुयन्त्रितः संयतवाक् तदाज्ञासम्प्रतीक्षकः ॥ ६ ॥
तत्सन्निधौ तु नान्येषां प्रत्युत्थानं समाचरेत् ।
कुर्यात्संशयविच्छित्तिं न तदादेशतो विना ॥ ७ ॥

अथ चतुर्भिरध्यायैः समयविधानम्, दिव्यशास्त्रादिलक्षणम्, मन्त्रोद्धारम्, मुद्रालक्षणम्, मूर्तिध्यानम्, कुण्डस्रुक्स्रुवलक्षणम्, हविःपाकविधानञ्च दर्शयति । अत्र समयाध्यायार्थः सुस्पष्टः ।

व्याख्यानमागमानाञ्च योगाभ्यासश्च धारणा ।
अवश्यतकार्याण्येतानि स्वगृहे न गुरोर्गृहे ॥ ८ ॥
न शङ्ख चक्रपद्माङ्के भोक्तव्यं भाजने तु वै ।
तल्लक्ष्म चोपलं काष्ठं लोष्टं वा फलकादिकम् ॥ ९ ॥
क्रमणीयं न पादेन कल्प्यं नैवासनार्थतः ।
भगवच्छासनज्ञानामाराधनरतात्मनाम् ॥ १० ॥
यथोचिता यथाशक्ति पूजाकार्या सदैव हि ।
प्रासादं देवेवीयमाचार्यं पाञ्चरात्रिकम् ॥ ११ ॥
अश्वत्थञ्च वटं धेनुं सत्समूहं गुरोर्गृहम् ।
दूरात्प्रदक्षिणीकुर्यात् निकटे प्रतिमां विभोः ॥ १२ ॥
दण्डवत्प्रणिपातैस्तु नमस्कुर्याच्चतुर्दिशम् ।
न यानपादुकारूढो न सोपानहपादभृत् ॥ १३ ॥
न विक्षिप्तमना भूत्वा संविशेद्भगवद्गृहम् ।
न व्याख्यावसरे कुर्यात् प्रत्युत्थानाभिवादने ॥ १४ ॥

२. योगाभ्यासश्च धारणा - A

*(Several kinds of regulations)*

4-23. The shadow of the guru shall not be treaded upon and that the divine one proceeding by a vehicle. The host of gurus[1] is to be looked upon invariably as in the case of the guru. One should bow to the bed, seat, vehicle and others of him (preceptor). He shall be ever doing all the work in that (preceptor's) house, by being alert.[2] One must not remain[3] on in a seat in his presence and not to his right side. He shall be well-controlled (mentally), controlled in his speech (utterances) and awaiting his command. He shall not rise to welcome others in his (preceptor's) presence. He shall resolve any doubt without his command. Commenting upon (or giving expositions) to the Āgama (texts), Yogic practise, concentration (*dhāraṇā*), which, if are to be necessarily done, shall be attended to in his house and not in that of the preceptor. He shall not eat from a vessel which has the marks of conch, discus and lotus. Stone having these marks, wood or clod of earth planks and others (of similar features) shall nor be treaded upon by foot not should they be used to make a seat (out of them). Worship is always to be done, according to capacity and suitability, to those who are learned in Bhagavacchāstra (Pāñcarātra) and who are intent upon worshipping Viṣṇu. He shall do *pradakṣiṇā* from a distance, to the temple of the Lord of the lords, *Ācārya*, the follower of the Pāñcarātra system, fig tree, banyan tree, cow, gathering (group) of good persons, house of the preceptor and the idol of the Lord near it. Prostrations with falling down like a staff are to be done in the four directions. One shall not enter into the temple of God mounted on a vehicle or wearing sandals,[4] with the shoes[5] put on the feet and with a distracted mind. One shall not rise to receive (some one) and offer respectful salutation[6] during expositions[7] (given by the *Ācārya*). Those who are not

1. *Guru*: Guru means respectable, this word may mean him who teaches and removes the disciple's ignorance; father, mother, eldest brother, maternal uncle and others are also called by the word *guru*.
2. *atandritaḥ:* alert; not lazy; *tandrā*; laziness.
3. *Vasatavyam:* remain on.
4. *Pādukā:* sandals.
5. *Upānaḥ*: sandal, shoe.
6. *Praṇipāta*: falling down on the ground with reverence to the persons who are to be shown respect.
7. *vyākhyā:* the Ācārya's explanations of the texts and their expositions.

नाभक्तानां न मूर्खाणां नास्तिकानां विशेषतः ।
दातव्यः सम्प्रवेशश्च[३] नोपहासरतात्मनाम् ॥ १५ ॥
नापूजितं समुद्घाट्यं शासनं पारमेश्वरम् ।
समक्षं नान्यभक्तानां न तत्सन्देहशान्तये ॥ १६ ॥
प्रकाशनीयं तल्लोभान्नं चान्यायेन नो भयात् ।
सुगन्धफलपुष्पाद्यमपूर्वमुचितञ्च यत् ॥ १७ ॥
अभोज्यं गुरुदेवाग्निविनिवेदितवर्जितम् ।
तस्करात् पतिताच्चण्डाद्दम्भलोभमदान्वितात् ॥ १८ ॥
मात्रावित्तं न गृह्णीयादभक्तादुपचारतः ।
गृहीत्वा भगवद्बिम्बं वृत्त्यर्थमटतीति यः ॥ १९ ॥
नगरापणवीथीनां तस्य देवलकस्य च ।
दर्शनं स्पर्शनं नैव कुर्यात्सम्भाषणं तथा ॥ २० ॥
गायेत्तु भगवद्गाथां यो ग्रामे नगरान्तरे ।
तं प्रभुस्तावकं चैव पूजयेच्चैव सर्वदा ॥ २१ ॥
विष्णुव्रतपरं चैव विष्ण्वायतनवासिनम् ।
विष्ण्वालापकथासक्तं विष्ण्वायतनमार्जकम् ॥ २२ ॥
श्रावकं वैष्णवानाञ्च विष्णुधर्मपरायणम् ।
पर्येष्टिकृद्वैष्णवानां मान्यो वै विष्णुवत्सदा ॥ २३ ॥

**[ भगवदाराधनार्थं पुष्पादीनामाहरणप्रकारः ]**

प्रातरुत्थाय चिन्वीयात् स्वारामात्स्वयमेव हि ।
पूजार्थमस्त्रमन्त्रेण पुष्पादीन् प्रयतस्सदा[४] ॥ २४ ॥
यायादरण्यमथवा निर्बाधं हि तदार्जने ।
अकण्टकद्रुमोत्थाश्च कण्टकद्रुमजा अपि ॥ २५ ॥
हृद्याः सुगन्धाः कर्मण्या ग्राह्याः सर्वे सितादयः ।
उग्रगन्धा ह्यकर्मण्यास्त्वप्रसिद्धास्तथैव च ॥ २६ ॥

३. संप्रवेशश्च - पा
४. यत्नतस्सदा - पा

devotees of God are stupid, atheists[8] and who are bent upon creating split (among others) shall not be especially admitted (into the temple). The command of Parameśvara shall not be revealed when it is not honoured (by those to whom it is to be revealed). It shall not be illumined (made clear) in the presence of the devotees of others, for resolving their doubts, neither (prompted) by avarice or unjustly or out of fear. Fruits, flowers and others having sweet fragrance and rare one and apt shall not be eaten, if they are not offered to the preceptor, God and fire. Food and money[9] shall not be received from the thief, one who is degraded,[10] cruel, hypocrite and greedy, from him who is not devotee, when solicited, who moves about in towns and market streets with god's idol for livelihood. One shall not see and touch the Devalaka[11] and not talk to him. One shall always adore him, who sings the songs[12] of God in the village or towns. He shall always be respected like Viṣṇu, who is bent upon undertaking observances in honour of Viṣṇu, who lives in the temple of Viṣṇu, who is bent upon (listening to) the stories and talks about Viṣṇu, who sweeps the temple of Viṣṇu, is a disciple[13] of Viṣṇu, devoted to the *dharma*[14] of Viṣṇu and goes in search of the Vaiṣṇavas.[15]

*(Method of getting flowers and others for the worship of Viṣṇu)*

24-38a. Getting up early in the morning, one shall always collect with a pure mind, the flowers and others from his garden for worship using

8. *Nāstika* means one who has no fixed opinion or notion upon a matter as existent, this matter may be the existence of the world hereafter, existence of God and existence or admission of validity of the Vedas. Those who are conversant with *Śāstras* would prefer validity of the Veda while for all practical purposes; *Āstika* means belief in God and *Nāstika* means disbeliever in God.
9. *Mātrāvittam: mātrā,* food consisting of cooked rice mixed up with curds; *vitta:* money.
10. *Patita:* degraded, fallen from the position occupied by misdeed or sinful acts.
11. *Devalaka* is one who lives on temples, funds and worships the idol for his livelihood; vide: वृत्त्यर्थं पूजयेद्देवं त्रीणि वर्षाणि यो द्विजः ।
    स वै देवलको नाम सर्वकर्मसु गर्हितः ॥

    For details see *Āgamaprāmāṇya,* P. 8. Expiation to be done if one takes food or mingles with him.
12. *Gāthā:* song which does not form part of the Veda.
13. *Śrāvakam: Vaiṣṇavānām;* one who listens to the Vaiṣṇavas, that is their talks, the word means also pupil or disciple. Generally, this word denotes the disciple of the Hīnayāna school of Buddhism, who has heard the law from Buddha's life.
14. *Viṣṇudharmaparāyaṇa:* devoted to the *dharma* of Viṣṇu; *dharma* here means acts and duties which would be pleasing to Viṣṇu.
15. *Paryeṣṭikṛt Vaiṣṇavānām:* going in search of the Vaiṣṇavas; the concept of devotedness to God's men requires to go in search of the devotees of God, mingle with them, extolling them, participation in their talks and rendering service to them.

चतुष्पथशिवावासश्मशानावनिमध्यगाः ।
क्षता अशनिपाताद्यैः क्रिमिकीटसमावृताः ॥ २७ ॥
वर्जनीयाः प्रयत्नेन पत्रपुष्पफलादयः ।
अम्बुजानि सुगन्धीनि सितरक्तादिकानि च ॥ २८ ॥
योक्तव्यानि पवित्राणि नित्यमाराधने तु वै ।
साङ्कुराणि च पत्राणि भूगतान्येवमेव हि ॥ २९ ॥
विहितान्यर्चने नित्यं यथर्तुप्रभवाणि च ।
न गृहे करवीरोत्थैः कुसुमैरर्चनं हितम् ॥ ३० ॥
विशेषतस्सकामस्य सिद्धिभूतियुतस्य च ।
अतोऽन्यथा न दोषोऽस्ति दोष उन्मत्तकादिभिः ॥ ३१ ॥
सद्योहृतानां विहितस्त्वम्लानानां यथा क्रयः ।
प्रदानमम्बुसिक्तानां तेषां कुर्यात्र चान्यथा ॥ ३२ ॥
निर्दोषतां प्रयान्त्याशु मन्त्रिणामवलोकनात् ।
भवन्ति भक्तिपूतानि हृन्मन्त्रनिरतात्मनाम् ॥ ३३ ॥
न कांस्यपात्रे भोक्तव्यं न तत्र विनिवेदयेत् ।
देवाय मधुपर्काद्यं तथा वै सति सम्भवे ॥ ३४ ॥
मृन्मयायसपात्रेषु[५] न धूपमपि निर्दहेत् ।
धूपार्थं गुग्गुलुः साज्यो देयश्चाभावतोऽपरः ॥ ३५ ॥
सह घण्टारवेणैव दीपार्थं परिवर्जयेत् ।
भेदो मज्जाऽतसीतैलं घृतं तैलविमिश्रितम् ॥ ३६ ॥
नाविकं मधुपर्कार्थे दधिक्षीरादिकं शुभम् ।
कौलोत्थः कौद्रवः कृष्णशाल्युत्थो नौदनो हितः ॥ ३७ ॥
नापात्रं न मांसश्च नारनालविभावितम्[६] ।

५. पात्राणां - A
६. आरनाळ - A

*astramantra*. Or, one shall go to a forest, without objection in collecting them,[16] and take them (flowers) grown in trees free from thorns and captivating, are of good fragrance, suitable (for worship) and of white and other colours. Leaves (petals), flowers, fruits and others are to be avoided carefully, those, which have harsh formations, unfit for use, not well-known (for use), found in cross-roads, temple of Śiva and cemetery, injured by thunder and others and abounding in worms and insects. Lotuses of good odour, of white, red and other colours and pure are to be used always for worship. Petals with shoots that grow on earth and those which are produced in the (proper) seasons are always enjoined for doing worship. Worship with the flowers of Karavīra is not good for worship in the house, particularly for him who has a particular desire to achieve and is endowed with wealth. Therefore there is no harm otherwise. The defect is there for those which are just brought by mentally deranged persons but they could be offered (to God) with water sprinkled over them as it is done for the unwithered flowers that are purchased. Otherwise they do not become quickly freed from defect. They (flowers) become purified with devotion by the sight (of them) of those who know the mantras and who engage themselves in uttering the *hṛdayamantra*. One shall not take used to make offerings of *Madhuparka*[17] and others (to God). If that were to be used (for keeping it), even incense shall not be burnt in mud or iron vessels. *Guggulu* shall be offered with ghee for (in the place of) incense in its absence (or non-availability) with the ringing of the bell. Oil (extracted) from marrow, fat, Atasī flower and ghee mixed up with oil are to be avoided for lamps. The milk of the sheep[18] is forbidden for (the preparation of) the *Madhuparka* for which curds, milk and others are good. It is not good to cook grains as those of a kind of pulse (*Kuḷuttha*), coarse grain and black rice, neither rice not (well) cooked, nor flesh or sour gurel (prepared with *āranāla*).

16. *Nirābādham hi tadarjane:* this may mean collecting the flowers when he is not prevented from doing so, this also suggested the plucking of flowers from public parks where access is not forbidden.
17. *Madhuparka:* mixture of honey and milk, sometimes with ghee.
18. *Nāvikam: na + avikam: na* = not, *avikam* = relating to sheep (*avi*); here milk of the sheep is referred to as unfit for use.

**[ नियमविशेषाः ]**

न चाराधनकालेतु समुत्तिष्ठेत् त्वरान्वितः ॥ ३८ ॥
आसमाप्तिक्रियां चैव उपरोधेन केनचित् ।
आधाराद्भगवद्बिम्बाद्भद्रपीठाज्जलच्युतिः ॥ ३९ ॥
न कार्या कण्टकैर्लोहैर्मृदुकूर्चादिना विना ।
न स्नायान्नस्वपेन्नग्नो न मौनञ्चाचरेद्गुरौ ॥ ४० ॥
नोच्छिष्टं संस्पृशेत् किञ्चिन्नाश्नीयाद्भगवद्गृहे ।
सन्निकर्षेण चाग्नेस्तु न गृहे मद्यसङ्करे ॥ ४१ ॥
भक्तानां कृतदीक्षाणां व्यङ्ग्यः शास्त्रार्थ एव हि ।
अन्येषां धर्मशास्त्रञ्च लोभनिर्मुक्तया धिया ॥ ४२ ॥
शिष्याणां विष्णुभक्तानां नित्यं कुर्याच्च सङ्ग्रहम् ।
मानमात्सर्यकार्पण्यलोभमोहादयोऽगुणाः ॥ ४३ ॥
नेतव्यास्तानवं सर्वे यावज्जीवावधिं क्रमात् ।
अकस्मादुपसन्नानां देशान्तरनिवासिनाम् ॥ ४४ ॥
इष्टोपदेशः कर्तव्यो नारायणरतात्मनाम् ।
यो न वेत्त्याच्युतं तत्त्वं पञ्चरात्रार्थमेव च ॥ ४५ ॥
तथा स वैष्णवीं दीक्षां नानाशास्त्रोक्तलक्षणाम् ।
न तेन[७] सह सम्बन्धः कार्यो भिन्नक्रमेण तु ॥ ४६ ॥
न शास्त्रार्थस्य शास्त्राणां बुद्धिपूर्व उपप्लवः ।
आचर्तव्य इहाज्ञानात्[८] पारम्पर्यक्रमं विना ॥ ४७ ॥
प्रष्टव्यो भगवद्भक्त आप्तो लक्षणकोविदः ।
प्रसिद्ध आर्जवे वृद्धो नष्टं शास्त्रार्थलक्षणम् ॥ ४८ ॥
मुद्रामण्डलमन्त्राणां निस्सन्देहपरेण च ।
भवितव्यं गुरूणाञ्च सकाशात्सर्वदैव हि ॥ ४९ ॥
न च सर्वज्ञमन्त्राणां विना भावंशकेन तु ।
आनुकूल्यं गवेष्टव्यं मुक्त्वा मण्डलदर्शनात् ॥ ५० ॥

७. नानेन - A
८. इहाज्ञत्वात् - B, D

*(Specific restrictions)*

38b-54a. One shall not get up in haste while doing worship. Water must not be allowed to trickle down from the auspicious seat, the support of the Lord's idol, if there is any obstruction till the work is over with thorns, iron (rods), except the soft *kūrca*. One shall not bathe or sleep without clothes nor shall he (pupil) remain silent before the preceptor. Remnants of food (falling from the unwashed mouth) shall not be touched nor anything be taken in the temple of God, or near fire or in the house where food is mixed up with liquor. The meaning of the *śāstras* shall only be suggested to the devotees and the initiated; *dharmaśāstras* to others with an intellect free from greed. The gist (of the *śāstras*) is to be given always to disciples and devotees of Viṣṇu. Self-conceit, envy, niggardliness, avarice, delusion and others are not virtues. All of them are to be reduced gradually till one's life's end. Instructions on desirable matters shall be offered to those who approach suddenly, who inhabit other countries and are devoted to Nārāyaṇa. One shall not get into touch with him who does not know the real nature of Acyuta, the meaning of Pāñcarātra and the Vaiṣṇava initiation which is treated in various *śāstras* and (who knows) the sense of the *śāstras* in disorder, confusion (disturbance) shall not be created intentionally for the meaning (matters treated in the) of the *śāstras* and (other) *śāstras*, without following the order of the tradition. The devotee of God, the trust-worthy, learned in the characteristics (of the *śāstra*), reputed for honesty (straight-forwardness) and aged shall be asked for the features of the *śāstra*, when they are lost. One shall always be absolutely from doubt about *mudrā, maṇḍala* and mantra by (learning) from the preceptors. The mantras of the omniscient could not be sought after to become favourable to him (aspirant) without devotion except by observing the maṇḍala, in the kind of mantras (*mūlamantra*) which is like sun, in the cavity of the navel,[19] lotus-like heart, *Kandamūla*,[20] cavity of

19. *Nābhicakra:* circle in the navel.
20. *Kandamūla*: does it mean shoulder blade?

नाभिचक्रे तु हृत्पद्मे कन्दमूले गलावटे ।
भ्रूमध्ये ब्रह्मरन्ध्रे च स्थानेष्वेतेषु मन्त्रराट् ॥ ५१ ॥
स्मर्तव्यः सूर्यसङ्काशः प्रवासे शयनेऽध्वनि ।
मृगसूकरमांसानि नाद्यान्मीनोत्थितानि च ॥ ५२ ॥
न हंसकच्छपीयानि न शृङ्गाटफलानि च ।
न तथा पद्मबीजानि न वटाग्रं समारुहेत् ॥ ५३ ॥
छेद्यमानं न तत्पश्येत् तद्दलं नाङ्घ्रिणा स्पृशेत् ।

[ चातुर्मास्यव्रतानुष्ठानस्थानानि ]

पुण्यक्षेत्रं महातीर्थं सिद्धाश्रममनुत्तमम् ॥ ५४ ॥
वैष्णवीं पर्षदं[१] वापि व्यक्तिस्थानं तथाच्युतम् ।
आसाद्य मण्डलं कृत्वा चक्रं वा द्वादशारकम् ॥ ५५ ॥
निर्वहणीयं विधिवच्चातुर्मास्यं महामते ।
गृहे संयमपूर्वं वा चक्रं कृत्वा तु कुड्यगम् ॥ ५६ ॥
चतुर्विधेन रजसा प्रतिमाया अथाग्रतः ।

**[ निर्वाहकाणां शिष्याणाञ्च समयोपदेशः ]**

संयुक्तानपि पूर्वोक्तैरेतांश्च समयान् सदा ॥ ५७ ॥
निर्वाहकाणां भक्तानां प्रयच्छेत्सततं गुरुः ।
ज्ञात्वा निर्वाहकं भक्तं तस्यादौ देशिकेन तु ॥ ५८ ॥
समुद्देश्याश्च ते सर्वे निर्वहत्यथ येषु वै[२] ।
तेषु तेषु नियोक्तव्यो यथा न च्यवते पुनः ॥ ५९ ॥

**[ सावधानं समयाः पालनीयाः ]**

धावन्ति समयस्थस्य सविघ्नाः सविनाशकाः ।
विमुखाः सिद्धयो यान्ति ह्यापदो हि भवन्ति च ॥ ६० ॥
ज्ञात्वैवं सावधानेन भवितव्यं हि तान् प्रति ।

१. परिषदं - B, D

the throat between the eyebrows, Brahmarandhra[21] and all these places, while going abroad, while lying on bed or going on road. Flesh of the deer, pig preparations with fish nor of those of swans and tortoise and the fruits of Śṛṅgāṭa shall not be eaten; as also seeds of the lotus. One shall not climb up to the top of the banyan tree nor see it while it is cut and shall not touch its leaf with the foot.

*(Places for practising Cāturmāsya)*

54b-57a. O wise man! *Cāturmāsya*[22] shall be accomplished according to rule by making a *maṇḍala* or a wheel with twelve spokes, at a spot which is a holy place, great place for bath, a best *āśrama* where everything gets accomplished, a Vaiṣṇava gathering or a never failing place of manifestation. Or, a wheel shall be made in the house with self-control or an idol made in the wall with four kinds of dust[23] and its presence.

*(Advice on convention to those who conduct this and to the disciples)*

57b-59. The preceptor shall always give these conventions collected together from what is said before to those who carry out this and to the devotees. All of them are to be mentioned and he who can manage it shall be commissioned among them, so that he would not fall down.

*(Conventions are to be respected with care)*

60-61a. Accomplishments run away in the case of him who abides by convention, along with the obstacles and destructive elements. The unfavourable ones move there, calamities also occur. Knowing this, one shall be attentive towards them.

21. *Brahmarandhra:* The duct of Suṣumnā has five cavities, of which Brahmarandhra is one (vide: Ahs. XXXII. 23).
22. *Cāturmāsya:* Name of three sacrifices performed at the begining of the three seasons of four months; Vaiśvadeva, Varuṇapragahāsa and Sākamedhaḥ are the three sacrifices.
23. *Caturvidhena rajasā:* four kinds of dust (powders) to be used to draw the figure of the idol in the wall; the four are white, red, yellow and black (vide: Pād. S. Kriyā XIV. 53a).

**[ सारभूतमग्निभक्ति-गुरुभक्त्यादिपञ्चकम् ]**

सारमादाय वै बुद्ध्या निर्मथ्य नियमोदधिम् ॥ ६१ ॥
कृपया गुरुणा देयं समयानान्तु पञ्चकम् ।
भक्तिरग्नौ गुरौ मन्त्रे शास्त्रे तदधिकारिणि ॥ ६२ ॥
नियतं पञ्चकस्यास्य यथावत्परिपालनात् ।
अनुष्ठानात्तु नान्येषां स्वातन्त्र्येण यथेच्छया ॥ ६३ ॥
भक्तानां मनसोऽभीष्टाः प्रवर्तन्ते हि सिद्धयः ।

**[ मनःप्रासादस्यावश्यकता ]**

येऽनिर्मलेन मनसा उपरोधात्तु कुर्वते ॥ ६४ ॥
पालनं समयानाञ्च ते मज्जन्त्यसितेऽध्वनि ।
सुप्रसन्नेन मनसा यथैतत्परिपाल्यते ॥ ६५ ॥

**[ कालुष्यमुक्तानां चतुर्विधशिष्याणां समयपालनेन शुभम् ]**

नूनं कालुष्यमुक्तानां स्थितानामिह सत्पथे ॥ ६६ ॥
समयी साधकाचार्य पुत्राणाञ्च भवेच्छुभम् ।
इत्येवमुक्ता नियमा इतः किं श्रोतुमिच्छथ ॥ ६७ ॥

[॥ इति श्रीमौञ्ज्यायनकुलतिलकस्य भगवच्छास्त्रपारीणस्य यदुगिरीशचरणकमलार्चकस्य श्रीयोगानन्दभट्टाचार्यस्य तनयेन अळशिङ्गभट्टेन विरचितायां सात्वतार्थप्रकाशिकाख्यायामीश्वरतन्त्रव्याख्यायां द्वाविंशोऽध्यायः ॥]

॥ इति श्रीपाञ्चरात्रे ईश्वरसंहितायां नियमविधानं नाम द्वाविंशोऽध्यायः ॥

*(Essence of the five, devotion to fire and to the preceptor and others)*

61b-64a. Grounding (or churning) the sea of restrictions with the intellect, the essence is to be taken and be given by the preceptor with compassion. The five conventions are devotion to the fire, preceptor, mantra, *śāstra* and those who are qualified for it. The desires thought (aimed) by the devotees fruitify by duly fostering these five restrictions and practising them and not by those who act independently and at their own will.

*(Tranquility of the mind is essential)*

64b-66a. Those who foster the conventions under check with a stained mind, sink into black[24] (evil) course. When this is protected with a pleasant mind, then one's own self, in the case of those who desire well of others becomes clear.

*(Auspiciousness is the result for the four kinds of pupils, who are free from turbidity, fostering the conventions)*

66b-67. Samayin, Sādhaka, Ācārya and Putra[25] will have good when they tread the right path and are free from foulness. Thus the restrictions are thus stated. What do you like to hear further?

Thus ends the twenty-second chapter called Ways of Restrictions in the *Īśvarasaṁhitā* of *Śrī Pāñcarātra.*

24. *asita:* not white, black, low; *adhvan*; course, black path, bad end.
25. According to the Āgama or Tantric tradition, Pupils are four, Samayin, Putraka, Sādhaka and Ācārya, irrespective of the order (*āśrama*) in life. Those who have undergone initiation and have no knowledge of Tantras and so are not eligible for doing worship in temples called Samayins. Those who have reached the next stage in Tantric knowledge and practise Tantric forms of worship are called Putrakas as they are like sons to the initiating teachers. Sādhakas belong to the next higher stage when they engage themselves in meditation and do worship for a particular deity. They are eligible to do all kinds of worship including temple worship. The Ācāryas are the wise exponents of the sacred literature and mantras. They are qualified to initiate adepts. LT 41.8; SKS Brahma V. 118-126a, contain more details.

# त्रयोविंशोऽध्यायः

## मन्त्रोद्धारविधिः

**[ दिव्यशास्त्रादिस्वरूपजिज्ञासया प्रश्नः ]**

मुनयः –
भगवन्नारदमुने सर्वज्ञ वदतां वर ।
स्वरूपं दिव्यशास्त्रादेर्मन्त्राणां लक्षणं तथा ॥ १ ॥
मुद्राणां लक्षणं मूर्तिध्यानं कुण्डादिलक्षणम् ।
हविरादिविधानञ्च यद्यदत्रोपयुज्यते ॥ २ ॥
तत्सर्वं विस्तरेणैव वदस्वानुग्रहादिह[1] ।

**[ दिव्यादिनाम्ना शास्त्रस्य विभागः ]**

नारदः –
शास्त्रं दिव्यञ्च मुन्युक्तं पौरुषं चेति वै त्रिधा ।
प्रोक्तं तत्तत्स्वरूपन्तु प्रवक्ष्यामि मुनीश्वराः ॥ ३ ॥

**[ दिव्यशास्त्रस्वरूपम् ]**

यदर्थाढ्यमसन्दिग्धं स्वच्छमल्पाक्षरं स्थिरम् ।
चातुरात्म्यस्वरूपेण संस्थितस्य विभोः सदा ॥ ४ ॥
स्वाभाविकं परत्वन्तु यत्र यत्र समीरितम् ।
अन्यासां मन्त्रमूर्तीनां यत्र चौपाधिकं तु यत् ॥ ५ ॥
तुर्यादिजाग्रत्पर्यन्तः पदभेदः प्रकाशितः ।
भक्तानामनुकम्पार्थं यत्र वै चतुरात्मनः ॥ ६ ॥
शक्तीशस्य विभोर्यत्र विभवः सम्प्रकाशितः ।
दिव्यशास्त्रादिविचारस्तु पञ्चरात्ररक्षायां विस्तरेणोक्तो द्रष्टव्यः ।
अङ्गलाञ्छनभूषाणां शक्तीनां विहगेशितुः ॥ ७ ॥

१. दिना – B, D

# CHAPTER XXIII

## *Rules for the formation of Mantras*

*(Question regarding the nature of divine śāstra and others)*

1-3a. Sages: Pious sage Nārada! all-knowing! good speaker! the nature of divine *śāstras*, features of mantras, of the *mudrās*, meditation on the form of God, marks of fire-pit and others, preparation of the offerings and others, whichever is used here, all that shall be given in detail here (now) by you.

*(Classification of the śāstra as divine and others)*

3b. Nārada: *śāstra* is said to be three fold as divine, uttered by sages and compiled by human being. O Lordly sages! I shall tell about their nature.

*(Features of divine śāstra)*

4-14. That is divine *śāstra* which is rich in sense, free from doubt, clear, brief in expression, steadfast, where the natural eminence is always stated for the Lord who is of the nature of four persons, that (eminence) of other deities having mantras for their form[1] is limited by certain conditions in which the four levels of consciousness from transcendental to the waking is enlightened, where is manifested by the divine descent of the Lord, master of power and having four forms[2] (descent) for showing sympathy to the devotees, where is mentioned the nature of the Lord's (Lord of Garuḍa) powers of limbs, marks and ornaments as different based on that of merging[3] and others, O good persons! where the mantras are introduced, in the acts of installation, as of four kinds[4] such as *bīja, piṇḍa, padas* (and *saṃjñā*); where

1. *Anyāsāṃ mantramūrtīnām:* Any deity, chief or otherwise does not have a concrete form. The latter is taken up by them so as to be visible to the devotees whom they desire to bless with their favour. The absence of a concrete form does not indicate that gods do not have a form and so are not helpful to human kind. It is held in the *āgamas* that gods exist in the form made up of mantras. Here other deities are meant. The form that is thus conceived is not natural to them but it is based on a condition which warrants their assumption of a particular concrete form. This explains why and how many of the deities could assume any form whatsoever, according to necessity.
2. *Padabheda: Padādhvan.*
3. *Layādibheda: Layayāga, Bhogayāga* etc.
4. The mantras are of four kinds: *Bīja,* seed of the mantra, it forms the essential part of

लयादिभेदभिन्नं तु स्वरूपं यत्र भाषितम् ।
बीजपिण्डपदाद्येन चातुर्विध्येन सत्तमाः ॥ ८ ॥
मन्त्राः प्रवर्तिता यत्र यत्र स्थापनकर्मणि ।
अनुवेधक्रिया प्रोक्ता यत्र वै नित्यपूजनम् ॥ ९ ॥
मूलमूर्तौ तु संपूर्णं प्रोक्तं प्राधान्यतो द्विजाः ।
तत्र कर्तुमशक्यं यत् स्नानाद्यं तावदेव तु ॥ १०॥
बिम्बान्तरे तदर्थं तु कर्मबिम्बपुरस्सरे ।
विहितं दर्पणाद्येषु तदभावान्महामते ॥ ११ ॥
क्ष्माजलानलवाय्वाख्यनाभसीयेन वै द्विजाः ।
धारणापञ्चकेनैव धारणाद्वितयेन च ॥ १२ ॥
दहनाप्यायनाख्येन यत्र शुद्धिश्च भौतिकी ।
आगमश्रुतिमूलत्वं स्वस्य यद्युपपादकम् ॥ १३ ॥
तत्पारमेश्वरं वाक्यमाज्ञासिद्धं हि मोक्षदम् ।
एवमादेयवाक्यार्थं आगमो यो महामते ॥ १४ ॥

**[ सात्विकशास्त्रस्वरूपम् ]**

सन्मार्गदर्शनं कृत्स्नं विधिवादं च विद्धि तत्[२] ।
तत्प्रामाण्यात्तु यत्किञ्चित् समभ्यूह्य यथार्थतः ॥ १५ ॥
पूर्वापरविरोधेन निर्वाह्यमविचारतः ।
सर्वेषां रञ्जकं गूढं निश्चयीकरणक्षमम् ॥ १६ ॥

२. तम् - A

complete daily worship is described prominently in the mūlabera as stated in the act of polarisation,[5] bath and others which could not be done there are enjoined to be done in another idol after doing it in karmabimba, O wise man! it is to be done in mirror and others in the absence of them (other idols), where the purification of the elements is done with five *dhāraṇās*[6] of earth, water, fire, air and *ākāśa* and two *dhāraṇās* named burning[7] and nourishment, in which the statement of *Pārameśvara* (*Saṁhitā*) proves that this is based on the Āgama and Vedas and is established as command and offer *mokṣa*, O wise man! Āgama is the sense of passages which are thus to be admitted.

*(Nature of Sāttvika śāstra)*

15-17. Understand that the full discussion on injunction as showing the good course. Something should be inferred in reality on the strength of its validity and conclusion should be arrived at without any consideration (or questioning) without mutual contradiction. That, which is held as secret, which pleases all, is capable of taking a decision. The collection of meanings as stated in the passages of the *Pārameśvara Āgama*[8] stands there (as author-

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the particular mantra. They are *Praṇava, Hrīṃ, Śrīṃ, Aim, Klīṃ, Auh* and *Kṣmrīṃ*. *Piṇḍamantra*, the consonants which follow the *bīja* form the *piṇḍamantra*, e.g., *īṃ; Sahasrāra Padamantra; namo bhagavate vāsudevaya; Saṃjñāmantra; śrīṃ svāhā*. It is held that all these four together constitute a complete mantra. Each one is effective as a mantra. Hence one, two, three or all the four form a mantra.

5. *Anuvedhakriyā:* Act of polarisation.
6. Five *dhāraṇās: Dhāraṇā* is defined on fixing (or fastening) the *citta* in a place (Y.S. III.1) which is navel (circle) according to many commentators on the *Yogasūtra*, while it is lotus of the heart according to the commentator Bhāvagaṇeśa. The *Viṣṇupurāṇa* asks the *yogin* to think of God's weapon, ornaments, limbs, and the *avayavin* of God. These are respectively four *dhārṇās* is not fixing the *citta* in the navel or heart but on God and His person; vide: for a clear definition.

   विषमेषु च वैराग्यादभ्यासात् गुणदर्शनात् ।

   परमात्मनि संरोधो मनसो धारणा स्मृता ॥ Ahs. XXXII.

   Method of doing *dhāraṇā* is stated in Sks. Śiva III. 212 to have been treated in the Pādmodbhava text, which is not available except for a fragment or Tirupati dealing with *Prāyaścitta*. Pād. S. II.4.14 does not give any specific definition of *dhāraṇā*. In the context, the objects of the five *dhāraṇās* are the five elements, earth, water, fire, air and *ākāśa*.
7. *dahana*: Burning and *āpyāyana* are said to be two *dhāraṇās*. Here *dhāraṇā* is only concentration on these two acts.
8. *Pārameśvarasaṁhitā* is held in great respect in the *Pāñcarātra* tradition, *Pauṣkarasaṁhitā*, one of the three *Rātra* texts which is generally considered as in the case of *Sātvata* and

पारमेश्वरवाक्योक्तमर्थजालं यथास्थितम् ।
प्रत्यभिज्ञापकं यद्यत् सात्त्विकं मुनिभाषितम् ॥ १७ ॥

[ राजसशास्त्रस्वरूपम् ]

प्रशंसकं यत्सिद्धीनां सम्प्रवर्तकमप्यथ ।
मूलमूर्तिमनादृत्य कर्मार्चायां तु पुष्कलम् ॥ १८ ॥
नित्यसम्पूजनं प्रोक्तं प्राधान्येन तु यत्र वै ।
ब्रह्मरुद्रादिबिम्बानां प्रमाणं लक्षणं तथा ॥ १९ ॥
स्थापनं यत्र निर्दिष्टं यत्र वै जगतां पतेः ।
पूजनं तु समुद्दिष्टं प्राकृतानां जडात्मनाम् ॥ २० ॥
तत्त्वानामपि विप्रेन्द्र दिशां कालस्य वाचकैः ।
परमेष्ठ्यादिभिर्मन्त्रैः पञ्चभिर्यत्र वै क्रमात् ॥ २१ ॥
स्थापनादिप्रतिष्ठान्तं पञ्चकं समुदीरितम् ।
यागपूर्वा हरिस्तोमपर्यन्ताः सप्तकीर्तिताः ॥ २२ ॥
यागा यत्र तथा सप्त तत्क्रमादधिकारिणः ।
उक्तं यत्र प्रतिष्ठायां षोडशन्यासकल्पनम् ॥ २३ ॥
एतज्जानीहि तत्सर्वं राजसं मुनिभाषितम् ।

ity) whichever makes recognition possible (of what valid statements have been made) is *Sāttvika* and represents the utterance of the sages.[9]

*(Nature of Rājasa śāstra)*

18-24a. That is *rājasa* which praises the *siddhis*, propagates them, and daily worship is given prominence applicable in full to *karmārcā* ignoring *mūlabera*, where authority, characteristic features and installation of the idols of Brahmā, Rudra and others are pointed out, where the worship of the Lord of the world is indicated for ordinary dull-witted people (or worship of the material and inert nature is done) where, O best among the brahmins! are dealt with the five beginning from installation[10] and ending with consecration with the five mantras relating to Parameṣṭhī,[11] which mantras denote space and time of *tattvas*; where seven rites are mentioned from *yāga* upto *haristoma*.[12] Where seven of those who are qualified for the rituals; and

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*Jayākhyasaṁhitās*, should abstain from referring to the *Pārameśvarasaṁhitā* in glorious terms; vide:

आद्यं सर्वागमानां च पारमेश्वरमागमम् ।

प्रमाणपरिशुद्धं च हितमब्जज सात्वतम् ॥ *Pauṣ. S.* 38. 18.

*Sāttvata* is mentioned here as perfect.

9. Nārada is the narrator in ĪŚ.
10. *sthāpanādipratiṣṭhāntam*: The five are *Sthāpanā, Āsthāpanā, Saṃsthāpanā, Prasthāpanā* and *Pratiṣṭhā*. *Sthāpanā* is an auspicious act bringing peace, *Āsthāpanā* relates to the idols which are seated, *Saṃsthāpanā* relates to the reclining position, *Prasthāpanā* is related the idol mounted on the vehicle, *Pratiṣṭhā* is a general name of the ritual concerning these; vide: SKS - Brahma, VI. 114b-119; Pād. S. Kriyā 13.101b-105a.
11. The five mantras relating to Parameṣṭhī: ओ षां पराय परमेष्ठ्यात्मने नम:, ओं यां नम: पराय पुरुषात्मने नम:, ओं रां नम: पराय विश्वात्मने नम:, ओं वां नम: पराय नित्यात्मने नम:। ओं लां नम: पराय सर्वात्मने नम: ।
    There are also known as Pañcopaniṣadmantra.
12. *Yāga* is of seven kinds— *Yāga, Stoma, Mahāyāga, Adhvara, Sava, Kratu* and *Haristoma*. Vide: SKS. Indra Ch. IV. *Yāga* is of three kinds, *Sakala, Vikala* and *Niṣkala*. The pollen or coloured powders are required to be used here. It must be pure in *yāga* (12-21); pollen *(rajas)* must meant the mixed kind. Nine pitchers are to be used in *stoma*, seats are to be arranged for Varāha, Narasiṃha, Śrīdhara and Haryagrīva in the main four directions. Dvādaśākṣara is to be repeated by the officiating priests seats in the four directions. The fees (*dakṣiṇā*) is to be double that in *yāga* (21-27); in *Mahāyāga*, twenty-four pitchers are to be used; seats for Jāmedagneya in south-east, Rāma in the south-west, Vāmana in the north-west, and Vāsudeva in the north each are to be arranged; if devotees of God are not available, *Darbha* or *Pavitra* may be placed instead. The fees shall be threefold that in the *yāga* (27-37). The arrangements of *āsana* and others shall be the same as in the previous case. The disciple gets ablution in this (37-40). In *sava*,

**[ तामसशास्त्रस्वरूपम् ]**

भगवन्तं समुद्दिश्य ह्यङ्गभावं विनैव तु ॥ २४ ॥
ब्रह्मरुद्रमुखानां तु विबुधानां तथैव च ।
मातृणामपि दुर्गायाः स्वातन्त्र्येण तु यत्र वै ॥ २५ ॥
मन्त्रं ध्यानं प्रमाणं च लक्षणं स्थापनं तथा ।
निर्दिष्टं तामसं नाम मुनिवाक्यं तु विद्धि तत् ॥ २६ ॥

**[ पौरुषशास्त्रस्वरूपम् ]**

अनर्थकमसम्बद्धमल्पार्थं शब्दाडम्बरम् ।
अनिर्वाहकमाद्योक्तेर्वाक्यं तत् पौरुषं स्मृतम् ॥ २७ ॥

**[ अनुक्तमन्यतो ग्राह्यत्वम् ]**

हेयं चानर्थसिद्धीनामाकरं नरकावहम् ।
पारमेश्वरवाक्यार्थैर्यद्विरोधि न तत् द्विज ॥ २८ ॥
संग्राह्यं सात्विकाद्येषु मुनिवाक्येषु यत्नतः ।
यदप्यपेक्षितं विप्र संग्राह्यमविरोधि तत् ॥ २९ ॥

**[ सात्विकादिक्रमेणैव ग्राह्यत्वम् ]**

सात्विकादिक्रमात्तेषु समभ्यूह्यं महामते ।
प्रसिद्धार्थं[3] उपादाय सङ्गतार्थं विलक्षणम् ॥ ३० ॥

३. प्रसिद्धार्थानुपादाय - पा

where sixteen *nyāsas*[13] are arranged (mentioned) in installation. Understand all them as *rājasa*[14] uttered by the sages.

*(Nature of Tāmasa śāstra)*

24b-26. Understand that as *tāmasa* and uttered by the sage; in which Bhagavān is mentioned without any limb, mantra, contempletion and *pramāṇa* features and installations are done independently for God's like Brahmā, Rudra and others, divine mothers[15] and Durgā.

*(Nature of the śāstra of Human origin)*

27. Of human origin is the utterance of sages which cause evil, incoherence, little import and verbosity and incapacity accomplish anything.

*(What is not stated in a context could be taken if available elsewhere)*

28-29. O brahmin! that which is opposed to the sense of the passages in the *Pārameśvarasaṁhitā*, which is to be given up, which is the source (store house) of the evil consequence and which lead to hell shall not be accepted. O brahmin! which is required, in the utterances of sages such as *Sāttvika* and others and which is not contradictory to the established traditions shall be carefully admitted.

*(Acceptance shall be in the order of Sāttvika and others)*

30. O wiseman! they shall be inferred (for acceptance) in the order of *sāttvika* and others. The well-known sense shall be admitted and the extraordinary sense that is agreeable (amenable) shall also be admitted.

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other arrangements are the same. The fees shall be 1008 coins. The pupil gets the name of the preceptor here (40-44). All the *maṇḍalas* shall have white powders in *kratu*. Other arrangement being the same, the Ācārya shall give a conch to his pupil. The Ācārya is called *Dīkṣita* here (44-47). The dust of iron is to be used in the *Haristoma*. The pitcher shall be made of iron. The *Pālikās* also are to be those made of iron. The *Dīkṣita* is called Bhagavān in this. *Samayin* is the name of the pupil in *Yāga*, *Dīkṣita* in *stoma*, *Cakravartin* in *Mahāyāga*, corrected (*Abhiṣikta*) in *Adhvan*, *Guru* in *Sava*, *Ācārya* in *stoma*, and *Bhagavān* in *Haristoma*. The succeeding is ten times superior to the preceding.

13. Sixteen *nyāsas*: 1. *Praṇavanyāsa, Vyāhṛtinyāsa, Akṣaranyāsa, Nakṣatranyāsa, Grahaṇanyasa, Kālanyāsa, Brāhmaṇādivarṇanyāsa, Toyanyāsa, Nigamanyāsa, Devatānyāsa, Vairājanyāsa, Kratunyāsa, Guṇanyāsa, Mūrtinyāsa, Śaktinyāsa* and *Lokanyāsa*. Vide - Kriyākairavacandrikā, P. 69-79.
14. Vedāntadeśika mentions Sanatkumāra, Pādmodbhava, Śātātapa, Tejodhaviṇa, Māyāvaibharika, as of the Rājasa kind.
15. The seven divine mothers according to Vaiṣṇavism are: Vāgīśvarī, Kriyā, Kīrti, Lakṣmī, Sṛṣṭi, Vidyā, and Kānti; SKS. Indra V. 38-39a. According to Śaivism the seven mothers are: Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Māhendrī, Cāmuṇḍā.

**[ पूर्वापराविरोधे पौरुषशास्त्रस्यापि ग्राह्यत्वम् ]**

अपि चेत् पौरुषं वाक्यं ग्राह्यं तन्मुनिवाक्यवत् ।

**[ शास्त्रज्ञानपूर्वकमेवार्चनं विहितम् ]**

एवं दिव्यादिशास्त्राणां भेदं ज्ञात्वा यजेद्धरिम् ॥ ३१ ॥

**[ अज्ञात्वा शास्त्रम् अर्चने साङ्कर्यदोषसम्भवः ]**

यो न ज्ञात्वा तु साङ्कर्यं पूजाद्यमनुतिष्ठति ।
स हि सर्वस्य जगतः साङ्कर्यं कुरुते सदा ॥ ३२ ॥
विशेषात् स्वस्य वंशस्य तस्मादापद्यपि द्विजाः ।
न कुर्याच्छास्त्रसाङ्कर्यं हितैषी शास्त्रकोविदः ॥ ३३ ॥

**[ स्वयंव्यक्तादिषु दिव्येन शास्त्रेण पूजाविधिः ]**

स्वयंव्यक्तं तथा सैद्धं विबुधैश्च प्रतिष्ठितम् ।
मुनिमुख्यैस्तु गन्धर्वैर्यक्षैर्विद्याधरैरपि ॥ ३४ ॥
रक्षोभिरसुरैर्मुख्यैः स्थापितं मन्त्रविग्रहम् ।
दिव्यशास्त्रोक्तविधिना पूजयेच्छास्त्रकोविदः ॥ ३५ ॥

**[ मानुषे मुनिवाक्येन पूजाविधिः ]**

स्थापितं मनुजैर्देवं मुनिवाक्योक्तमार्गतः ।

**[ मानुषेऽपि शुद्धयाजिस्थापिते दिव्येन पूजाविधिः ]**

पूजयेद्द्विज तत्रापि ज्ञानिभिस्तत्त्वदर्शिभिः ॥ ३६ ॥
वासुदेवैकनिष्ठैस्तु देवतान्तरवर्जितैः ।
व्यामिश्रयागमुक्तैस्तु तीव्रभक्तिसमन्वितैः ॥ ३७ ॥
स्थापितं मनुजेन्द्रैस्तु ह्यनुवेदादिकोविदैः ।
अर्चयेद्देवदेवेशं दिव्यशास्त्रोक्तवर्त्मना ॥ ३८ ॥

*(In cases of contradiction between the antecedent and subsequent, even the śāstra of human authorship shall be admitted).*

31a. If there is a passage of human origin, that shall be admitted like the utterance of the sage.

*(Worship is enjoined only for those who have the knowledge of the śāstras)*

31b. Knowing thus the difference between the divine and other *śāstras* Hari shall be worshipped.

*(When worship is done without knowing the śāstra, the defect of mixing up (of one with the other) has a probability)*

32-33. He, who does not know the (result of) mixing up (of matters from various sources), undertakes worship, creates always a confused blending (*sāṅkarya*) in the entire world, particularly, O brahmins! to his family and so who is conversant with the *śāstra* and who is disposed to do good to others. A blending of the *śāstras* shall not be done even at the times of disaster.

*(Divine mode of worship in the self-manifest temples)*

34-35. The self manifested and those installed by the *siddhas* are installed by learned people (or gods) by eminent sages, Gandharvas, Yakṣas and Vidhyādharas, demons and prominent Asuras who have established God having the mantras for their body. One who is conversant with the *śāstra* shall do worship according to the rule stated in the divine *śāstras.*

*(Worship is to be done with the utterances of sages of temples installed by men)*

36a. (Worship is to be done) by the divine method in the temple installed by human beings, consecrated by pure worshipper (*Yājī*).

36b-38. O brahmin! worship is to be done even there in places installed by the learned, those who have known reality, devoted only to Vāsudeva, avoiding other deities, who do not take to worship of a mixed kind,[16] who are intensely devoted to Viṣṇu, leading men and learned in those texts which are pro-Vedic. The God of gods shall be worshipped by the method stated in the divine *śāstras.*

16. *Vyāmiśrayāga:* Worship based on more than one kind of text.

**[ मुनिवाक्येन पूज्यमानेऽपि दिव्यशास्त्रेच्छायां तस्याभ्यनुज्ञा फलविशेषश्च ]**

मुनिवाक्योक्तमार्गेण पूजनं यत्र वर्तते ।
तत्रापि दिव्यमार्गाच्चेत्पूजनं कर्तुमिच्छति ॥ ३९ ॥
मुनिमार्गं परित्यज्य दिव्यमार्गेण पूजयेत् ।
भवेत्सन्निधिमाहात्म्यं कालं कल्पक्षयावधि ॥ ४० ॥

**[ दिव्यशास्त्रत्यागे दोषकथनम् ]**

दिव्यमार्गेण पूजाद्यं वर्तते यत्र नित्यशः ।
तत्र दिव्यं परित्यज्य[४] न कदाचिन्महामते ॥ ४१ ॥
मुनिवाक्योक्तमार्गेण न कुर्यात्पूजनादिकम् ।
कुर्याद्वा यदि संमोहाद्द्विजः सम्मूढचेतनः ॥ ४२ ॥
संप्रयात्यचिरात्तस्य भक्तिर्बीजेन वै सह ।
समन्त्रं कर्मतन्त्रं च सिद्धयश्च पराङ्मुखाः ॥ ४३ ॥
इहैव शीघ्रं विप्रेन्द्र देहान्ते गतसन्ततिः ।
घोरं प्रयाति नरकं राजा राष्ट्रं च नश्यति ॥ ४४ ॥
तस्मात् सर्वप्रयत्नेन दिव्यमार्गं तु न त्यजेत् ।

**[ सात्विकादिभेदेन शास्त्रे त्रैविध्यं सङ्करनिषेधश्च ]**

तामसेन तु मार्गेण पूजनं यत्र वर्तते ॥ ४५ ॥
तत्रापि राजसेनैव पूजनं सिद्धिदं भवेत् ।
राजसेन तु पूजाद्यं वर्तते यत्र नित्यः ॥ ४६ ॥
तत्रापि सात्विकेनैव पूजनं शुभदं सदा ।
सात्विकेन तु पूजाद्यं वर्तते यत्र चान्वहम् ॥ ४७ ॥
तत्र राजसमार्गेण न कुर्यात्पूजनादिकम् ।
यत्र राजसमार्गेण प्रवृत्तं त्वर्चनादिकम् ॥ ४८ ॥
तत्र तामसमार्गेण न कुर्यादर्चनादिकम् ।
विविधानां राजसानामन्योन्यं स्यान्न सङ्करः ॥ ४९ ॥

४. परित्याज्यं - पा

*(Although worshipped according to the statement of the sages, permission shall be given, when there is a desire to adopt divine śāstra and special results of this)*

39-40. Where worship is done following the utterances of sages, if one desires there to do worship according to the divine method, there the method of sages may be given up and the divine method be adopted. Glory of the presence of the deity there will be for times till *kalpas* came to an end.[17]

*(Defect in giving up divine śāstra)*

41-45. O wiseman! the divine system shall never be given up in a place where the divine method is always adopted. Worship shall not be done there following the utterances of the sages. If a Brahmin with a deluded mind does it them his devotion together with the seeds (basis) leaves him shortly. The action part (*karmatantra*) with the mantras and accomplishments turn away from him. O eminent brahmin! he would quickly lose his progeny and goes to a dreadful hell. The king and kingdom perish. Hence the divine method shall not be given up at any cost.

*(Three fold nature of the śāstra and a blending among them is to be avoided)*

45b-49. The adoption of the *rājasa* mode will bring result there where the *tāmasa* mode is followed. The *sāttvika* mode will yield auspicious results there where the *rājasa* mode is generally followed. The *rājasa* mode of worship shall not be undertaken there to have the *sāttvika* mode of worship is followed for every day worship. The *tāmasa* method of worship shall not be taken up where the *rājasa* mode is being followed. There shall not be confused blending where various *rājasa* modes are followed.

17. *kalpakṣayāvadhi:* till the *kalpa* is over. *Kalpa:* a very long period of time making one day of Brahmā, equal to one thousand *caturyugas:* At present, is the *Śvetavarāhakalpa* which is 51st *kalpa.*

**[ पौरुषशास्त्रेऽपि अविरुद्धस्य ग्राह्यत्वम् ]**

सर्वत्र पौरुषे वाक्ये तद्ग्राह्यमविरोधि यत् ।
केवलं तद्विधानेन न कुर्यात्स्थापनादिकम् ॥ ५० ॥

**[ निगमनम् ]**

एवं दिव्यादिशास्त्रस्य स्वरूपं कथितं मया ।

**[ श्रीमदष्टाक्षरादिव्यापकमन्त्रत्रयस्वरूपम् उद्धारक्रमश्च ]**

मन्त्रस्वरूपमधुना कथ्यते मुनिपुङ्गवाः ॥ ५१ ॥
सर्वेषु विष्णुमन्त्रेषु मन्त्राः स्युर्व्यापकास्त्रयः ।
आद्यं नारायणाष्टार्णं द्वितीयं द्वादशाक्षरम् ॥ ५२ ॥
वासुदेवस्य योगीन्द्रास्ततो विष्णुषडक्षरम् ।

मन्त्रोद्धारस्तु सुस्पष्टमत्रव्याख्यास्यते ।

आदौ तावत् श्रीमदष्टाक्षरादिव्यापकत्रयस्वरूपं तदुद्धारक्रमञ्चाह— **मन्त्रस्वरूपमधुना** इत्यारभ्य **षडक्षर उदीरितः** इत्यन्तम् ।

साधारणास्त्विमे मन्त्रास्त्रयः सर्वासु मूर्तिषु ॥ ५३ ॥
अन्ये तु मनवस्तत्तन्मूर्तिमात्रपरा ह्यतः ।
व्यापकत्रितयेनार्च्याः सर्वा अपि च मूर्तयः ॥ ५४ ॥
मन्त्रैरन्यैस्तु सम्पूज्यास्तत्तन्मूर्तय एव हि ।
तस्मात्सर्वेषु मन्त्रेषु व्यापकत्रितयं वरम् ॥ ५५ ॥
त्रिष्वप्येषु व्यापकेषु मन्त्रो ह्यष्टाक्षरोऽधिकः ।
अष्टाक्षरादिमन्त्राणामुद्धारं शृणुतादरात् ॥ ५६ ॥
उद्धरेत्प्रणवं पूर्वं नमः शब्दमनन्तरम् ।
ततो नारायणायेति ह्येतदष्टाक्षरो मनुः ॥ ५७ ॥
प्रणवान्ते नमः शब्दं तुर्यान्तं भगवत्पदम् ।
वासुदेवाय वै दद्यात्पदं पञ्चाक्षरं ततः ॥ ५८ ॥
वासुदेवस्य देवस्य मन्त्रोऽयं द्वादशाक्षरः ।
चतुर्थ्यन्तं विष्णुपदं तारेण नमसान्वितम् ॥ ५९ ॥
आदावन्ते च तन्मन्त्रः षडक्षर उदीरितः ।

*(What is not contradictory even in the śāstra of human origin is to be admitted)*

50. Which is not opposed shall be accepted in human utterances but installation shall not be done merely because it is laid down there.

*(Conclusion)*

51a. Thus I have mentioned the nature of the divine and other *śāstras.*

*(Nature of the pervading mantras like Śrīmadaṣṭākṣara and the method of selecting it)*

51b-60a. O best sages! the nature of the mantra is now stated. There are all pervading among all mantras of Viṣṇu. The first is the eight syllables *Nārāyaṇamantra* and the second is the twelve-syllabed, and O great Yogins! the six syllabled *Viṣṇumantra* of Vāsudeva. These three are of general kind with reference to all concrete forms. Other mantras[18] rest on merely the respective forms. All the forms are to be worshipped with the three *vyāpaka* (pervading) mantras and the different forms are to be adored with others. Therefore, the three *vyāpakamantras*[19] are better (to be preferred) for use among all mantras. The eight syllabled mantra is great among these three *vyāpakamantras.* Listen with attention to the selection of the eight syllabled and other mantras. The *Praṇava* should be taken up at first the word '*namaḥ*' after that and 'Nārāyaṇāya' after that. This is the eight syllabled mantra. The word '*namaḥ*' after '*Praṇava*' the word '*bhagavat*' in the fourth case and then the word 'Vāsudevāya'. Thus this becomes five syllabled mantra. This mantra containing twelve syllables belongs to Lord Vāsudeva. The word Viṣṇu shall have the fourth case-suffix with *Praṇava* (Tārā) and the word '*namaḥ*' at the beginning and end an is called the six syllabled mantra.

18. *Manavaḥ: Mantraḥ.*
19. *Aṣṭākṣara, Dvādaśākṣara* and *Ṣaḍakṣara* are the three *vyāpakamantras.*

**[ हृदयाद्यङ्गक्लृप्तिविधिः ]**

ज्ञानादिगुणसंयुक्तैरक्षरैर्बिन्दुभूषितैः ॥ ६० ॥
हृदयाद्यङ्गक्लृप्तिः स्याच्छिष्टवर्णान्यपि द्विजाः ।
नेत्रेण योजयेदेवमङ्गक्लृप्तिः प्रकीर्तिता ॥ ६१ ॥

**[ मातृकाचक्रविन्यासक्रमः ]**

ततस्तु मूर्तिमन्त्राणामुद्धारक्रम उच्यते ।
प्रशस्ते विजने गुप्ते गन्धलिप्ते धरातले ॥ ६२ ॥

तत्प्रयोगस्तु ओं नमो नारायणाय, ओं नमो भगवते वासुदेवाय, ओं विष्णवे नमः इति ।
हृदयाद्यङ्गक्लृप्तिमाह— **ज्ञानात्** इति सार्धेन ।
अथ मूर्तिमन्त्रोद्धारार्थं वर्णचक्ररचनामाह — **ततः** इत्यादिभिः।

सुधूपितेऽर्घ्यपुष्पाद्ये वर्णचक्रं प्रसार्य च ।
यस्मिन् प्रतिष्ठितं विश्वमाब्रह्मभुवनादिकम्[५] ॥ ६३ ॥
येनोदितेन जगतः प्रभवः समनन्तरम् ।
स्वात्मन्युपरते तस्मिन् प्रलयः सम्प्रजायते ॥ ६४ ॥
प्रेरकं चन्द्रसूर्याभ्यां सबाह्याभ्यन्तरं तु यत् ।
नित्योदितं यदक्षस्थं[६] वर्णमीश्वरवाचकम् ॥ ६५ ॥
यत्र स्थानविभागेन वर्णात्मा[७] भगवान् स्थितः ।
अकाराद्यो विसर्गान्तः सौरचान्द्रकलागणः ॥ ६६ ॥
ह्रस्वदीर्घविभागेन नाभौ यत्र द्विरष्टकः ।
कादिभान्तोऽप्यरान्तस्थः[८] प्राकृतस्तत्त्वसञ्चयः ॥ ६७ ॥
पृथिव्यादिप्रकृत्यन्तो युग्मयोगेन लाङ्गलिन् ।
कलनाद्देहभृत्कालो नेमिगो नवलक्षणः ॥ ६८ ॥
मकाराद्यो हवर्णान्तो[९] यत्र प्रथिगणे स्वयम् ।
कालवैश्वानरः साक्षान्मार्ताण्डायुतदीधितिः ॥ ६९ ॥

५. भवनादिकम् - B, D
६. यथाक्षस्थम् - A
७. वागात्मा - पा
८. प्यरांशस्थः - A
९. हवर्गान्तो - A

*(Arrangement for the limbs hṛdaya and others)*

60b-61. O brahmins! the limbs like *hṛdaya* and others are to be arranged with syllables having *anusvāras* and used with *jñāna* and other qualities. The remaining letters are to be enjoined with *netramantra.* Thus the arrangement of the limbs is shown.[20]

*(Drawing the wheel of Mātṛkā)*

62-71a. Order in the selection of the mantras of the forms of the Lord is stated. A coloured (or of letters) circle is to be drawn on the ground which is good, solitary, secure and smeared with sandal-paste and fumigated with incense and worshipped with *arghya* plenty of flowers and others; where lies the universe beginning with Brahmā's world; on whose (wheel of letters) rise, the world is produced and when it becomes inactive in itself, later deluge occurs which (wheel of letters) causes motion to the moon and sun both externally and internally. That letter (*om*) which is in its axle is ever-rising and denotes God. Bhagavān in the form of letters is there according to various positions. The sixteen letters, beginning from *'a'* to *visarga* with the division as short and long, rests in the nave representing the group of parts of the sun and moon. The letters beginning with *ka* and ending with *bha* the last (*bha*) staying at the end of the spokes represent the group of the (twenty-four) material *tattvas;* O Saṃkarṣaṇa! beginning from the earth and ending with primordial matter with two of them in earth (spoke) time (*kāla*) which maintains the bodies of beings, is at the rim (or the wheel) and has nine syllables, where they begin with *ma* and end with *ha.* Kālavaiśvānara, having ten thousand flames of the sun, is at the group of the felly (circumference) of the wheel, enriched with ten thousand thousand flames at the

20. *Oṃ jñānāya hṛdayāya namaḥ,*
*Oṃ naṃ aiśvaryāya śirase svāhā,*
*Oṃ ṛnaṃ śaktaye śikhāyai vaṣaṭ,*
*Oṃ nāṃ balāya kavacāya huṃ,*
*Oṃ tejase netrāya vauṣaṭ nārāyaṇāya,*
*Oṃ rāṃ vīryāya astrāya phaṭ,*
*Oṃ yaṃ tejase netrābhyāṃ vauṣaṭ,*
*Oṃ ṇaṃ tejase udarāya namaḥ,*
*Oṃ yaṃ tejase pṛṣṭhābhyām namaḥ.*

ज्वालाऽयुतसहस्राद्यो वर्णान्तो भगवान् स्थितः ।
आमध्यात्प्रथिपर्यन्तान्नमोन्तां वर्णसन्ततिम् ॥ ७० ॥

तत्प्रकारः — प्रशस्ते विजने गुप्ते गन्धलिप्तेऽर्घ्यपुष्पाद्ये सुधूपिते धरातले द्वादशारं चक्रं विलिख्य तन्मध्ये अक्षस्थाने प्रणवम्, नाभौ अकारादिविसर्गान्तान् षोडश स्वरान्, द्वादशारेषु प्रत्यरं वर्णयुग्मक्रमेण ककारादिभकारान्तानि चतुर्विंशतिवर्णानि, नेमिभागे मकारादिहकारान्तं वर्णनवकं, प्रथिगणे क्षकारञ्च विलिख्य, आमध्यात् प्रथिपर्यन्तं वर्णपरम्पराम् 'ओं ओं नमः', 'ओं अं नमः' इत्यादिक्रमेण नमोन्तमुच्चार्य अर्घ्यादिभिरभ्यर्च्य प्रथमं परमात्मवाचकं मन्त्रमुद्धरेत् । तत्प्रकारमाह — पूर्वमक्षस्थं प्रणवमुद्धरेत् । अनन्तरं नाभिद्वितीयेनाक्रान्तं आकारेण युक्तं, नेमिषष्ठं शकारमुद्धरेत् । अथ दशसंख्याद् द्वितीयं - दशमारस्थधकारनकारयोर्द्वितीयं नकारमुद्धृत्य तदधः अष्टमात्परं अष्टमादराद्द्वितीयं वर्णं तकारं संयोज्य तन्नाभेस्त्रयोदशोपेतम् ओकारान्वितं कुर्यात् । ततो नवमाद् द्वितीयं दकारं नाभितुर्यादिना इकारेणान्वितं कुर्यात्। अथ अष्टमाद्द्वितीयं वर्णं तकारं केवलमुद्धरेत् । अथ विज्ञानेति वर्णत्रयमुद्धरेत् ।

उच्चार्यार्घ्यादिनाऽभ्यर्च्य विद्याबीजं हि चक्रराट् ।

**[ परमात्मवाचकमन्त्रोद्धारप्रकारः ]**

ततः समुद्धरेन्मन्त्रं परमात्मनि वाचकम् ॥ ७१ ॥
गलन्तममृतप्रख्यमचिरान्मोक्षसिद्धिदम् ।
अक्षस्थमुद्धरेत्पूर्वं नेमिषष्ठमनन्तरम् ॥ ७२ ॥
नाभिद्वितीयेनाक्रान्तं द्वितीयमिदमक्षरम् ।
द्वितीयं दशसंख्याच्च तदधश्चाष्टमात्परम् ॥ ७३ ॥
नाभेस्त्रयोदशोपेतं तृतीयमिदमक्षरम् ।
अथ द्वितीयं नवमान्नाभितुर्यादिनान्वितम्[१०] ॥ ७४ ॥
द्वितीयमष्टमाद्वर्णं केवलं विद्धि पञ्चमम् ।
विज्ञानपदमादाय त्र्यक्षरं तदनन्तरम् ॥ ७५ ॥
आद्यमेकादशाद्वर्णं भिन्नं नाभ्यपरेण तु ।
नेमेस्तृतीयवर्णस्य ततस्तदुपरि न्यसेत् ॥ ७६ ॥
मन्त्रार्णं नवमं ह्येतद्दशमं मे निबोध तु ।
नाभिद्वितीयेनाक्रान्तं प्राग्वर्णं चाष्टमारगम् ॥ ७७ ॥

१०. श्चितम् - पा

last letter. Uttering the series of letters from the middle upto the felly with *namaḥ* at the end, the king of the wheel[21] who is the seed for *vidyā*[22] shall be worshipped with *arghya* and others.

*(Method of selecting the members which denote the supreme person)*

72b-81. The mantra shall then be selected which denotes Brahman which is flowing[23] (trickling) bright like nectar and granting *mokṣa* in a short time. At first, that which is in the axle[24] is to be taken, then the sixth letter in the rim (*śa*) along with the second letter in the nave (*a*). This is the second letter (*śa*). Take the second letter (in the spoke) in the group of tenth, then add the second letter (*ta*) after the eighth letter (*na*), join the thirteenth letter (*o*) in the nave. This is the third syllable. Then the second in the ninth in the spoke shall be joined with the fourth letter in the nave (*ī*).[25] The fifth syllable is the eighth in the second group in the spoke (*ta*) and add the three syllabled word *vijñāna*. Take the first letter (*pa*) in the second group of eleven letters (in the spokes), and join it with *ā* the next (second letter) in the nave and place it next to the third letter in the rim (*prā*). This is the ninth syllable and understand from me the tenth. The letter preceding (*prāgvarṇaṃ*) the sixteenth (second group of eighth) along with the second letter in the nave (*ṇā*). The second letter in the rim is then to be taken (*ya*). The eighth

21. *Cakrarāṭ:* King of the wheel, that is, the royal wheel: this refers to the wheel of letters
22. *Vidyābīja:* seed of vidyā, learning; the wheel of letters is, as it were, like a tree growing well out of the seed, alone or subject of learning develops out of this wheel of letters.
23. Flowing means steadily making its appearance.
24. *Praṇava*: which is in the axle.
25. *Nābhi turyādinā: i* and not *ī* but *śāntodita* has *dī* and not *di*, there must be some thing wrong with their reading, *nābhi tṛtīyena* may be the reading.

नेमेर्द्वितीयं तदनु नेमेरादाय चाष्टकम्[११] ।
तदुद्देशात्तृतीयं च स्थितं तत्पञ्चमोपरि ॥ ७८ ॥
त्रयोदशमिदं विद्धि नवमादपरं ततः ।
षष्ठस्य नेमिवर्णस्य ऊर्ध्वे तत्रितयं न्यसेत् ॥ ७९ ॥
युक्तं नाभितृतीयेन अथ षोडशमुच्यते ।
द्वितीयं दशमाद्वर्णान्नाभ्येकादशसंयुतम् ॥ ८० ॥
चैतन्यायपदं दद्यात्सनमस्कमतः परम् ।
द्वाविंशार्णो ह्ययं मन्त्रः पदैः षड्भिरलङ्कृतः ॥ ८१ ॥

**[ षण्णां पदानामक्षरसंख्याकथनपूर्वकं ज्ञानादिगुणवाचकत्वम् ]**

तत्रैकार्णं पदं ज्ञानं चतुर्वर्णं पदं बलम् ।
षडक्षरैश्चाप्यैश्वर्यं वीर्यं पञ्चाक्षरं परम् ॥ ८२ ॥

ततः एकादशादाद्यं वर्णं पकारं नाभ्यपरेण आकारेण भिन्नं संयुक्तं कृत्वा तत्तृतीयस्य वर्णस्य रेफस्योपरिन्यसेत् । अथ नाभिद्वितीयेनाक्रान्तम् आकारयुक्तम् अष्टमारगं प्राग्वर्णं णकारमुद्धरेत् । तदनु नेमेर्द्वितीयं यकारमुद्धरेत् । ततो नेमेरष्टकं सकारमुद्धरेत् । ततस्तत्पञ्चमोपरि वकारोपरि स्थितं तदुद्देशात् तृतीयं रेफमुद्धरेत् । ततो नवमादपरं दकारमुद्धरेत् । अथ षष्ठस्य नेमिवर्णस्य शकारस्योर्ध्वे तत्तृतीयं रेफं न्यसेत् ।

चतुर्वर्णं पदं तेजः शाक्तं स्याद्द्व्यक्षरं च यत् ।
तेजो वीर्यं बलं शक्तिरैश्वर्यं ज्ञानमेव च ॥ ८३ ॥
दृगस्त्रं कवचं शैखं शिरो हृत् षड्यथाक्रमम् ।

**[ मूलमन्त्रस्य विषयभेदेन साकारत्वं निराकारत्वञ्च ]**

मन्त्रस्समाधिविषये नानाभूमिजयेषु च ॥ ८४ ॥
निराकारो निरङ्गश्च स्मर्तव्यो ब्रह्मलक्षणः ।
तत्प्राप्त्युपाये प्रथमे यागहोमादिके तु वै ॥ ८५ ॥
साकारं संस्मरेत्साङ्गं परिवारेण चावृतम् ।
आनीता व्यक्ततां येन स्वयं ज्ञानादयो गुणाः ॥ ८६ ॥
शश्वद्यागसमाप्त्यर्थं कर्मणामनुकम्पया ।
सोऽनङ्गः संस्मृतो मन्त्रो भक्तिश्रद्धावशेन तु ॥ ८७ ॥

११. चाष्टमम् - A

letter in the rim (*sa*) is to be taken and take the third letter in the rim (*ra*) next to the fifth letter in the rim (*va*). This is the thirteenth syllable. Take then the eighteenth (*da*) which is the last in the second ninth group, and place '*ra*' next to the sixth letter in the rim (*śa*) along with the third letter in the nave (*i*). Then the sixteenth syllable is stated. Take the twentieth letter (tenth in the second spoke) na and join it with the eleventh letter (*e*) in the nave. Add the word *caitanya* (*ya*) along with the word *namaḥ*. This mantra has twenty-two letters and has six words.[26]

*(The six words denote jñāna and other qualities stating the number of syllables)*

82-84a. The word *jñāna* has one letter, *bala* four letters, *aiśvarya* six, *vīrya* five, *tejas* four, and *śakti* two. Then *tejas, vīrya, bala, śakti, aiśvarya* and *jñāna* are six in the order of *netra, astra, kavaca, śikhā, śiras* and *hṛdaya*.

*(The mūlamantra has a form and is also formless according to the difference in the objects).*

84b-92a. The mantra which has the mark of Brahman must be thought of as formless and partless in regard to the object of meditation and getting control over various levels (of meditation).[27] It must be recalled as having form and parts and associated with the retinue while undertaking sacrifices, *homa* and others to get at it. This would enable *jñāna* and other qualities evident (manifested) by themselves. The sacrifice could always be completed with the aid of *karman* (acts) and so the mantra is considered to be partless. It offers in reality, the fruit to the devotees as a result of their devotion and faith. Among them, *aiśvarya*, by its contact is *mokṣa*. Know them upto *astra* as protecting the mantras in order to control the obstacles. O wise man! otherwise, the mantras upto *netra* are to be treated as such in the reverse

26. The mantra is *śāntodita vijñāna prāṇāya sarvadarśine caitanyāya namaḥ*.
27. *Bhūmi:* level, condition or stage of *cittavṛtti*.

फलं यच्छति वै नूनं नित्यं तद्भावितात्मनाम् ।
प्राधान्येन त्वथैश्वर्यं मोक्षो यत्रानुषङ्गतः ॥ ८८ ॥

तत्राभितृतीयेन इकारेण युक्तं कुर्यात्। अथ दशमाद्द्वितीयं वर्णं नकारं नाभ्येकादशसंयुतम्-एकारान्वितं कुर्यात् । ततः सनमस्कं नमस्कारशिरस्कं चैतन्यायेति चतुरक्षरं पदमुद्धरेत् । तथा च "ओं शान्तोदित विज्ञानप्राणाय सर्वदर्शिने चैतन्याय नमः" इति द्वाविंशाक्षरः, षड्भिः पदैरलङ्कृतो मन्त्रः समुद्धृतो भवति ।

तत्र प्रथमं पदं एकार्णम्, द्वितीयं चतुर्वर्णम्, तृतीयं षड्वर्णम्, चतुर्थं पञ्चार्णम्, पञ्चमं चतुर्वर्णम्, षष्ठं द्व्यर्णम्, इदं पदषट्कं ज्ञानादिक्रमेण हृन्मन्त्रादिषु योज्यमिति ज्ञेयम् ।

तत्र तद्विघ्नशान्त्यर्थमस्त्रान्तं विद्धि मन्त्रपम् ।
विपर्यये तु नेत्रान्तो मन्त्रो यस्मान्महामते ॥ ८९ ॥
दृग्दृष्टिशुद्धमार्गाणां विघ्नाः शान्तचेतसाम् ।
स्वकमन्तर्गतं तेजः स्वातन्त्र्याच्च बहिष्कृतम् ॥ ९० ॥
येन येन हि मन्त्रेण स च नेत्रान्वितः स्मृतः ।
स्वप्रकाशस्त्वनुपमो येन येन हृदन्तरे ॥ ९१ ॥
सितासितः समाकृष्य स स तद्वाचकोऽन्वितः ।

**[ सुषुप्तिव्यूहमन्त्रचतुष्टयोद्धारप्रकारः ]**

अथ मन्त्रचतुष्कन्तु भिन्नषाड्गुण्यवाचकम् ॥ ९२ ॥
कर्मिणां मोक्षदं शश्वत् पूर्वोद्दिष्टं निबोध तु ।
आदायाक्षगतं बीजं नाभिपूर्वमतः परम् ॥ ९३ ॥
अरादेकादशात्पूर्वं तस्याधो विनिवेशयेत् ।
वर्णं नेमिस्तृतीयं यत् तृतीयमिदमक्षरम् ॥ ९४ ॥
द्वितीयमष्टमाद्वर्णं नाभेस्तुर्यादिनान्वितम् ।
ततस्तु नवमं नेमेः केवलं विद्धि पञ्चमम् ॥ ९५ ॥
अष्टमादपरं वर्णं द्वितीयस्वरसंयुतम् ।
षष्ठमेतद्विजानीयात् सप्तमं दशमात्परम् ॥ ९६ ॥
अथ द्वितीयं दशमादादायोर्ध्वे तु विन्यसेत् ।
अष्टमात्तु द्वितीयस्य मन्त्रार्णमिदमष्टकम्[१२] ॥ ९७ ॥

१२. मन्त्राणा - B, D

order. Where could rise the obstacles for those of calm mind, who have purified the causes with this vision? Lustre (*tejas*) which is within, issues out with its independence. Whichever mantra is to be there, it is to be considered as associated with the *netramantra*. Which is within the heart is of matchless shine and it, which, is white and non-white, shall be brought out along with its denotative word.[28]

*(Selection of our mantras applicable to the division of deep sleep)*

92b-104a. The group of four mantras here denotes the differentiated *ṣādguṇya*. Know what was stated before does always grant *mokṣa* for those who are bent upon doing their *karman*. Take the seed (*bīja*) which is in the axle and those in the nave next (*a*) to that, the letter just before in the spoke, twenty-second (last in the eleventh second group). Place the third letter (*ra*) beneath it.[29] This is the third syllable (*pra*). Take the letter in the second group of eight (*ta*) along with the third in the nave.[30] The ninth letter on the rim (*ha*) is to be considered as the fifth syllable. Take (*ta*) the second in the second group of eight together with the second vowel (*a*). This is to be known as the sixth syllable. The seventh is (*na*) the letter in the second group of ten in the spokes. Then place next to it the letter group of ten in the spokes. Then place next to it the letter in the second group of ten. This is the eighth letter of the mantra in the second group of eight. Take the first letter next to the second (*ga*), the letter (*ta*) in the second group of eight, eleventh in the nave (*e*) with the second letter in the rim (*ya*). Then take the letter (*pa*) alone which is just before the 22nd (second eleventh); then the third letter (*ra*) in the rim (*e*) which is the eleventh in the nave and the letter (*ma*) before the beginning of those in the rim. Take the sixth letter (*śa*) in the rim, placing it over the fifth (*va*), the third letter (*ra*), with the second letter (*a*)

28. Other mantras are:
*Oṃ jñānāya hṛdayāya namaḥ,*
*Oṃ śāntodita balāya kavacāya huṃ,*
*Oṃ vijñānaprāṇāya aiśvayāya śirase svāhā,*
*Oṃ sarvadarśine vīryāya astrāya phaṭ,*
*Oṃ namaḥ śaktyai śikhāyai vaṣaṭ.*
29. Letter *ra* is put beneath in the Grantha, Telugu and not in the Devanāgarī script.
30. Same comment as in 22.

अथ सुषुप्तिव्यूहमन्त्रोद्धारमाह — **अथ मन्त्रचतुष्कम्** इत्यादिभिः । अत्र **आदायाक्षगतं बीजम्** इत्यारभ्य **तद्वत् षष्ठं महामते** इत्यन्तम् ''ओं अप्रतिहतानन्तगतये परमेश्वराय कर्त्रे नमः'' इति एकविंशाक्षरः षट्पदो मन्त्रः समुद्धृतो भवति ।

द्वितीयात्प्रथमं वर्णमष्टमादपरं ततः ।
नाभ्येकादशमोपेतं द्वितीयं नेमिमण्डलात् ॥ ९८ ॥
पूर्वमेकादशाच्छुद्धं तादृङ्नेमेस्तृतीयकम्
नेमिपूर्वं च तदनु नाभेरेकादशाङ्कितम् ॥ ९९ ॥
नेमेः षष्ठमथादाय स्थितं तत्पञ्चमोपरि ।
ततो नाभिद्वितीयेन युक्तं नेमेस्तृतीयकम् ॥ १०० ॥
द्वितीयं केवलं नेमेरादाय च महामते ।
कर्त्रे नमः पदं पश्चाद्योजयेच्चतुरक्षरम् ॥ १०१ ॥
एकविंशतिभिर्वर्णैरयं मन्त्र उदाहृतः ।
अभिन्नः पदभेदेन भवेदेकाधिकस्तु वै ॥ १०२ ॥
प्राग्वर्णेन पदं पूर्वं पञ्चार्णं द्वितयं भवेत् ।
षडक्षरं तृतीयन्तु चतुर्थं तद्वदेव तु ॥ १०३ ॥
द्व्यक्षरं पञ्चमं विद्धि तद्वत् षष्ठं महामते ।

**[ अष्टादशाक्षरमन्त्रोद्धारः ]**

अथापरं महामन्त्रं द्वितीयमवधारय ॥ १०४ ॥
यज्ज्ञात्वा न पुनर्जन्म भवत्याराधकस्य च ।
आदायाक्षस्य मध्यस्थं नाभिपूर्वमतः परम् ॥ १०५ ॥
पूर्वं नेमेस्तु तस्यैव योज्यं नाभित्रयोदशम् ।

अथापरं महामन्त्रम्' इत्यारभ्य 'पदयोस्सम्प्रकीर्तितम्' इत्यन्तम् ''ओं अमोघसर्वशक्त्यात्मने भगवते नमो नमः'' इति अष्टादशाक्षरो मन्त्रस्समुद्धृतो भवति ।

द्वितीयादपरं वर्णं सर्वशक्त्यात्मने पदम् ॥ १०६ ॥
द्वितीयं द्वादशाद्वर्णं द्वितीयात्प्रथमं ततः ।
पञ्चमं च बहिष्ठेभ्यस्त्रीनेतान् विद्धि केवलान् ॥ १०७ ॥
नाभ्येकादशसंभिन्नं द्वितीयं चाष्टमात्ततः ।
नमो नमः पदयुतो मन्त्रश्चाष्टादशाक्षरः ॥ १०८ ॥

in the nave and then merely the second in the rim (*ya*), O wise man! add *kartre namaḥ* with the four letters. This mantra is stated to have twenty-one syllables, same as before with the letters there by one more, (that is, having five words). The first word having the number one of the first letters, the second twice five letters, the third six letters, the fourth has two syllables, the third six letters, the fourth has two syllables and known the fifth to be like that (two letters). The sixth is like that.[31]

*(Selection of the mantra with eighteen syllables)*

104b-110a. Understand another second great *mahāmantra*, by knowing which, the worshipper will not have birth again. Taking the syllable in the centre of the axle, the letter lying just at the beginning of the nave, it shall be joined with as the first letter in the rim '*m*', and the thirteenth letter in the nave (*o*). Take the second letter in the group of two (*gha*) and add the word '*sarvaśaktyātmane*'. Take the second twelfth (*bha*) the first letter (in the spokes) among the second group (*ga*); the fifth letter in the rim (outside the wheel), (*va*), those three not with others. Take the second from the group of eight with the eleventh letter in the nave (*te*) and add name *namaḥ*. The mantra has eighteen syllables. The single syllabled word (*Praṇava*) is to be

31. The mantra is *Oṃ apratihatānantagataye parameśvarāya kartre namaḥ*. This has twenty-one letters and only five words. Mention in the text as having a six word must be a mistake. Or, if the second word *aprāhatānantagataye* is divided as *apratihata* and *anantagati*, there will be six words.

अस्यैकार्णं पदं पूर्वं त्र्यक्षरं तदनन्तरम् ।
षडक्षरं तृतीयन्तु चतुर्थं चतुरक्षरम् ॥ १०९ ॥
द्वितीयं द्व्यक्षरं चान्यत् पदयोस्सम्प्रकीर्तितम् ।

**[ त्रयोविंशत्यक्षरमन्त्रोद्धारः ]**

तृतीयमथ वक्ष्यामि मन्त्रं मन्त्रविदां वर ॥ ११० ॥
यज्ज्ञात्वा मानसं शुद्धिं परमां याति[१३] कर्मिणाम् ।
बीजमादाय मध्यस्थमाद्यमेकादशात्ततः ॥ १११ ॥
नेमेस्तृतीयं तदध ऊर्ध्वे नाभ्यपरं तु वै ।
अथाद्यमष्टमाद्वर्णं द्वितीयस्वरसंयुतम् [१३a]॥ ११२ ॥
तद्वदेकादशादाद्यं वर्णमन्यं समाहरेत् ।
दशमादपरं वर्णं नेमेरष्टकमन्ततः ॥ ११३ ॥
युक्तं नाभिद्वितीयेन त्वाद्यं नेम्यक्षरन्तु यत् ।
नाभित्रयोदशोपेतमादाय दशमात्परम् ॥ ११४ ॥
द्वितीयं नवमाद्वर्णं युक्तं नाभ्यपरेण तु ।

**तृतीयमथ वक्ष्यामि** इत्यारभ्य **द्व्यक्षरं तदनन्तरम्** इत्यन्तम् ''ओं प्राणापानसमानोदानव्यानप्राणाय परायोद्रमाय नमः'' इति त्रयोविंशत्यक्षरमन्त्रस्समुद्धृतः ।

तत्संख्यं दशमाच्छुद्धं ततो बाह्यात्तु पञ्चमम् ॥ ११५ ॥
नेमेर्द्वितीयं तदधो युक्तं नाभेः परेण तु ।
द्वितीयं दशमाद्वर्णं प्राणाय त्र्यक्षरं पदम् ॥ ११६ ॥
ततस्त्वेकादशादाद्यं केवलं च समाहरेत् ।
अथ नाभिद्वितीयेन युक्तं नेमेस्तृतीयकम् ॥ ११७ ॥
नाभित्रयोदशोपेतं बहिष्ठेष्वपरं ततः ।
नेमेस्तृतीयस्योर्ध्वे तु नवमादपरं[१४] न्यसेत् ॥ ११८ ॥
ततो नाभिद्वितीयेन युक्तं प्राङ्नेमिमण्डलात् ।
द्वितीयमथ वै बाह्यात् सनमस्कं हि केवलम् ॥ ११९ ॥

१३. परामभ्येति - B, D
१३a.द्वितीयं - B
१४. नियमा - B, D

placed at first, then the three syllabled (*amogha*) followed by six syllabled word (*sarva śaktyātmane*) the fourth word will have four syllables (*bhagavate*) and the last two words having two syllables each.[32]

*(Selection of twenty-three syllabled mantra)*

110b-122a. O best among those who know the mantras! I tell you the third mantra, by knowing which those who attend to their work get supreme purity of the mind. Take first the *bīja* which is in the middle, then the first letter from the second group of eleven (*pa*), the third letter from the rim (*ra*) and add the next (to the first) in the nave (*ā*); then the first among the group of eight (*ṇa*) and add the second vowel (*ā*), (*prāṇa*). Take the first letter in the group of eleventh, *pa* with the second vowel (*ā*) the second letter in the group of ten (*na*) and add the eighth letter on the rim (*sa*); the first letter on the rim (*ma*) with the second letter in the nave (*ā*) with the thirteenth in the nave (*o*) with the second tenth letter (*n*); the second ninth letter with the second letter in the nave (*dā*) and the letter with the same number in the tenth (*ra*). Take the fifth letter outside (in the rim) *va*, with the second letter in the rim (*ya*) shall be below it (*vya*) and the second letter in the nave (*ā*). Take the second tenth letter (*na*) and the three syllabled word '*prāṇāya*'. Take the first in the eleventh letter (*pa*) with the second letter in the nave (*ā*) with the third letter in the rim (*r*) *parā*; take the thirteenth letter in the nave (*o*) with the letter outside[33] (that is next to the first) *yo*. Take the second among the ninth (*d*) with the third letter on the rim added to it (*dra*). The first letter in the rim shall be taken with the second one in the nave (*mā*) and with the second in the rim (outside) (*ya*) along with the word '*namaḥ*'. This prominent mantra has twenty-three letters and words with the number

32. The mantra is *Oṃ amoghasarvaśaktyāmane bhagavate namo namaḥ.*
33. *Bahiṣṭha*: staying outside, not within in the nave or spokes, and so in the rim which is outside these.

त्रयोविंशतिभिर्वर्णैरुपेतो ह्येष मन्त्रराट् ।
पदैः पूर्वोक्तसंख्यैस्तु तेषां भेदोऽप्यथोच्यते ॥ १२० ॥
पूर्वमेकाक्षरं विद्धि द्वितीयं तु नवाक्षरम् ।
तृतीयं द्व्यक्षरं चैव चतुर्थं त्र्यक्षरं स्मृतम् ॥ १२१ ॥
षडक्षरमथोर्ध्वस्थं द्व्यक्षरं तदनन्तरम् ।

**[ विंशदक्षरमन्त्रोद्धारः ]**

चतुर्थमधुना मन्त्रं निबोध गदतो मम ॥ १२२ ॥
येन विज्ञातमात्रेण संविदुत्पद्यते परा[१४a] ।
आदायादौ यदक्षस्थं नाभिपूर्वमनन्तरम् ॥ १२३ ॥
ततस्तृतीयादपरं वर्णमादाय लाङ्गलिन् ।

**चतुर्थमधुना मन्त्रम्** इत्यारभ्य **व्याहृत्याद्यं पदं न्यसेत्** इत्यन्तम् "ओं अच्युतायाविकृतायानन्ताय अध्यक्षाय नमः" इति विंशदक्षरोऽयं मन्त्रस्समुद्धृतो भवति ।

नेमिद्वितीयं तस्याधस्तदधो नाभिपञ्चमम्[१५] ॥ १२४ ॥
द्वितीयमष्टमाद्वर्णं तत्संख्यं नेमिमण्डलात् ।
आदायैतद्द्वयं कुर्याद्युक्तं नाभ्यपरेण तु ॥ १२५ ॥
अथ नाभितृतीयेन युक्तं बाह्यात्तु पञ्चमम् ।
आद्यात् पूर्वमथादाय नाभिसप्तमसंयुक्तम् ॥ १२६ ॥
द्वितीयमष्टमाद्वर्णं द्वितीयं नेमिमण्डलात् ।
आदायाभ्यां नियोक्तव्यं द्वितीयं नाभिगोचरात् ॥ १२७ ॥
अथ द्वितीयं दशमात् केवलं वर्णमाहरेत् ।
द्वितीयमष्टमाद्वर्णं तदूर्ध्वे दशमात्परम् ॥ १२८ ॥
नाभिद्वितीयमस्यैव योजयेत् तदनन्तरम् ।
ततो नेमिद्वितीयं तु केवलं वर्णमाहरेत् ॥ १२९ ॥
अथ नाभेर्यदादिस्थं प्राग्वर्णं दशमादरात् ।
तदधो द्वितयं बाह्यात् प्रथिवर्णमनन्तरम् ॥ १३० ॥

१४a. वरा - A
१५. पञ्चगम् - A

stated for the previous. The differences there are stated. The first word is a single syllable, the second is nine-syllabled,[34] the third is two syllabled, and fourth is three syllabled. Next is six syllabled, and two syllabled is the next to it.

*(Selection to twenty syllabled mantra)*

122b-134. Understand the fourth mantra as I now tell you; by merely knowing which, supreme knowledge takes its rise. Take at first that which is in the axle, the first one in the nave (*ā*), the second letter in the third (*ca*), O Lāṅgalin![35] the second, in the rim (*ya*) and the fifth in the nave before it (*u*) — (*cyu*), the second in the eighth (*ta*), second in the rim (*ya*) these two are to be taken and joined with the second letter in the nave (*ā*), (*cyutāya*). The fifth outside (rim) (*va*) is to be taken with the third in the nave (*i*). Take the first letter (in the spoke) (*ka*) with the seventh in the nave (*r*) the second in the eighth (*ta*) with the second found in the nave (*ā*); second in the tenth (*ta*) is to be taken with the second in the eighth (*ta*). The second in the tenth is to be added to it (*na*) with the second letter in the nave (*ā*) and the second letter in the rim (*ya*) to be used with it (*ya*). Then the first letter in the nave (*a*) is to be taken with the letter just before the second in the tenth of the spoke (*dha*), the second outside (rim) beneath[36] it (*ya*) and the letter in the

34. The second word in the mantra has fourteen syllables but nine-syllabled is the reading in the text which is wrong. Or, *vyāna* and *prāṇa* are treated as separate words— *oṃ prāṇāpānasāmanodānavyāna prāṇāya parāyodramāya namaḥ.*
35. Lāṅgalin: having the ploughshare, Balarāma.
36. *tadadho dvitīyam bahyāt: Ya; adho* = beneath, but in Sanskrit writing it is added next to *dh* as *dhya*; It may be that this text took its written form in the Andhra, Tamil or Karnataka area.

युक्तं नाभिद्वितीयेन त्वादाय तदनन्तरम् ।
नेमिद्वितीयसंख्यं यन्नमस्कारपदं ततः ॥ १३१ ॥
अष्टादशाक्षरो ह्येष द्वयधिकः पदसंख्यया ।
एकार्णं पदमाद्यं तु द्वितीयं चतुरक्षरम् ॥ १३२ ॥
पञ्चाक्षरं तृतीयं तु चतुर्थं चतुरक्षरम् ।
तथैव पञ्चमं विद्धि ह्यन्तस्थं द्व्यक्षरं स्मृतम् ॥ १३३ ॥
यत्र यत्र पदानाञ्च वर्णाधिक्यमुदाहृतम् ।
तत्रादौ नाभिपूर्वं तु व्याहृत्याद्यं पदं न्यसेत् ॥ १३४ ॥

**[ विशाखयूपमन्त्रोद्धारप्रकारः ]**

अथाभिन्नतनोर्मन्त्रं देवस्यास्य महात्मनः ।
विशाखयूपसंज्ञस्य वक्ष्ये विद्याविवेकदम् ॥ १३५ ॥
वर्णमक्षस्थमादाय त्वाद्यमेकादशात्ततः ।
भिन्नं नाभिद्वितीयेन तृतीयं नेमिमण्डलात् ॥ १३६ ॥
द्वितीयं केवलं बाह्यात्तेजोरूपाय वै पदम् ।
ततस्त्वेकादशात्पूर्वं केवलन्तु समाहरेत् ॥ १३७ ॥
तृतीयमक्षरं बाह्याद्युक्तं नाभिपरेण तु ।
दशमादपरं वर्णं पूर्वमेकादशात्ततः ॥ १३८ ॥
एकादशस्वराक्रान्तमुद्धरेत्तदनन्तरम् ।
ततो नाभिद्वितीयेन युक्तं प्रध्यक्षरं हि यत् ॥ १३९ ॥
केवलं द्वितयं बाह्यादाद्यमेकादशात्तथा ।
नेमेस्तृतीयं तदनु द्वितीयस्वरसंयुतम् ॥ १४० ॥
दशमादपरं शुद्धं पूर्वमेकादशात्ततः ।
नाभ्येकादशसंयुक्तं तदन्तेऽमललोचन ॥ १४१ ॥
नाभेस्तृतीयसंयुक्तं प्रथिवर्णं समाहरेत् ।
अथ नाभि द्वितीयेन युक्तं यत्परमष्टमात् ॥ १४२ ॥
नेमेर्द्वितीयं तदनु नमस्कारसमन्वितम् ।
चतुर्विंशतिभिर्वर्णैर्युक्तो मन्त्रो ह्ययं महान् ॥ १४३ ॥

circumference (*kṣa*). The second letter in the nave is then taken (*ā*) the second letter in the rim to be joined with it and the word '*namaskāra*' added then. This is eight syllabled with two more. Regarding the number of words, the first word is single syllabled the second has four, the third five, fourth four and the last has two. Wherever the words and letters are said to be more in number there, the first word in the *vyāhṛti*[37] shall be placed before the first letter in the nave[38] (*a*).

*(Method of selecting viśākhayūpamantra)*

135-150a. I shall tell the mantra of this great Lord called Viśākhayūpa, whose body is not divided and which (mantra) offers learning and discrimination. Take the letter which is in the axle. Then have the first letter in the eleventh (*pa*), join it with the second letter in the nave (*ā*) along with the third in the rim (*ṛ*) and add the second from outside (*ya*) and the word '*tejorūpāya*'. Take the first in the eleventh (*pa*), third letter outside (in the rim) (*ra*) with the second letter in the nave (*ā*), the second letter in the tenth is to be taken next (*na*) with the first in the eleventh (*pa*). This shall have the eleventh vowel (*e*). The letter in the circumference (*kṣa*) with the second letter in the nave (*ā*) and add mere second letter outside (rim) (*ya*). Then the first in the eleventh (*pa*), third letter from the rim (*ra*), with the second vowel, (*parā*). Take the second in the tenth (*na*) the first in the eleventh (*pa*) and the eleventh in the nave (*e*) and at the end, O you of spotless eyes! add the third letter in the nave (*i*) and the letter on the circumference (*kṣa*) then the second in the eighth (*ta*) shall be taken with the second letter in the nave (*ā*) with the second letter in the rim (*ya*) and the word *namaḥ* be added. This great *mantra* has twenty-four letters. The first word for this is a single syllabled, the second has three syllables, then (the third) letter has five

37. *Vyāhṛti: Oṃ bhūḥ, Oṃ bhuvaḥ, Oṃ suvaḥ* etc. The first part of the first *vyāhṛti* is *Oṃ*. This shall be placed before a *Vyāhṛti*: mystical syllables that are uttered during rituals.
38. Four mantras given here are called *suṣuptivyūhamantras*. They contain 21, 18, 23 and 20 syllables respectively. The *vyūha* deities Vāsudeva, Saṃkarṣaṇa, Pradyumna and Aniruddha are to be worshipped. The worship is from Aniruddha to Vāsudeva. The adept shall worship at stages which he occupies, namely, *jāgrat, svapna, suṣputi* and *turīya*. The method of worship is given in detail in the Sanskrit Introduction by Pandit V. Krishnamacarya to his edition of the *Lakṣmītantra*. Adyar Library Research Centre, 1959, P. 25; vide: Sankjukta Gupta: English Translation, P. 59n. The four mantras given above are related to the worship of the *vyūha* deities when the adept is in the state of deep sleep. *oṃ acyutāyāvikṛtāyānantāya adhyakṣāya namaḥ*.

प्रणवेन पदं चास्य पूर्वमेकाक्षरं स्मृतम् ।
द्वितीयं त्र्यक्षरं प्रोक्तं पञ्चार्णं तदनन्तरम् ॥ १४४ ॥

एवं सुषुप्तिव्यूहमन्त्रचतुष्टयमुक्त्वा विशाखयूपस्य मन्त्रोद्धारमाह — '**अथाभिन्नतनोर्मन्त्रम्**' इत्यादिभि: । तथा च — ''ओं पराय तेजोरूपाय परानपेक्ष्य परानपेक्षिताय नम:'' इति चतुर्विंशत्यक्षरोऽयं मन्त्रस्समुद्धृतो भवति ।

षडक्षरं चतुर्थन्तु सप्तार्णं चात्र पञ्चमम् ।
पदन्तु द्व्यक्षरं षष्ठं मन्त्रस्यास्य महामते ॥ १४५ ॥
नानामन्त्रस्वरूपेण ह्यादिदेव: पर: प्रभु: ।
आदिमध्यावसानेषु स्थितस्सर्वस्य सर्वदा ॥ १४६ ॥
चतुर्व्यूहचतुष्के स्वे शान्तादिव्यक्तलक्षणे ।
प्राधान्येन त्रयाणाञ्च देवानामवतिष्ठते ॥ १४७ ॥
यथाम्बरस्थ: सविता त्वेक एव महामते ।
जलाश्रयाणि चाश्रित्य बहुत्वं[१६] सम्प्रदर्शयेत् ॥ १४८ ॥
एवमेकोऽपि भगवान् नानामन्त्राश्रयेषु च ।
तुर्यादिपदसंस्थेषु बहुत्वमुपयाति च ॥ १४९ ॥
अनुग्रहार्थं भक्तानां नानाश्रद्धावशेन तु ।

**[ स्वप्नव्यूहमन्त्रचतुष्टयोद्धारक्रम: ]**

चतुष्कमथ मन्त्राणां निबोध गदतो मम ॥ १५० ॥
सितादिवर्णव्यक्तीनां वाचकत्वेन वै क्रमात् ।
अक्षस्थं नाभिपूर्वञ्च वर्णं यद्दशमात्परम् ॥ १५१ ॥
नेमिपूर्वमथो नाभेस्त्रयोदशसमन्वितम् ।
द्वितीयं द्वादशाद्वर्णं द्वितीयात्परमं[१७] तत: ॥ १५२ ॥
पञ्चमञ्च बहिष्ठेभ्यस्त्रीनेतान् विद्धि केवलान् ।
ततोऽष्टमाद् द्वितीयन्तु नाभ्येकादशभेदितम् ॥ १५३ ॥

अथ स्वप्नव्यूहमन्त्रचतुष्टयोद्धारमाह — **चतुष्कमथ मन्त्राणाम्** इत्यारभ्य **एवं स्वप्नपदस्थस्य समासात्परिकीर्तितम्** इत्यन्तम् । तथा चात्र — ''ओं अं नमो भगवते वासुदेवाय, ओं आं नमो भगवते सङ्कर्षणाय, ओं अं नमो भगवते प्रद्युम्नाय, ओं अ: नमो भगवते अनिरुद्धाय'' इति मन्त्रचतुष्टयमुद्धृतम् ।

१६. बाह्यात्म्यं - A
१७. प्रथमं - A

letters, the fourth six syllables and the fifth has seven letters and the sixth has two syllables, O wise man! the primeval God, the Supreme Lord stays always at the beginning, middle and end of all mantras in the form of various mantras.[39] He stays mainly for the three deities[40] in the group of four divisions which has features clearly made out as calm and others. O wise man! just as the sun remaining in the sky is only one and shows itself to be many when it rests on reservoirs of water[41] even so Bhagavān, though He is only one, becomes many in positions like the fourth and others[42] where rest many mantras, for showing favour to His devotees due to various kinds of faiths.

*(Selection of four mantras of the division of dream)*

150b-161. Know the group of four mantras as they are stated by me, as they denote, in their order, the individuals of white and other colours. That colour which belongs to the letter in the axle (*Praṇava*) with the first letter in the nave (*a*) is to be joined with the second in the tenth (*n*) and the first letter in the rim (*m*) to be joined with the thirteenth in the nave (*o*). The second letter in the twelfth (*bha*) is to be joined with the letter next to the second (in the axle) (*ga*) and with the fifth outside (rim) (*va*). Those three are to be treated as alone (not forming part of any other letter). Then the second in the eighth (*ta*) is to be joined with the eleventh letter in the nave (*e*). The five lettered word '*vāsudevāya*' shall be added then. The first (mantra) here is said to have thirteen letters.

39. The mantras are *Oṃ parāya tejorūpāya parānapekṣāya* and *Parānapekṣitāya namaḥ*.
40. Saṃkarṣaṇa, Pradyumna and Anirudha are the three deities meant here.
41. *Jalāśrayāṇi cāśritya:* As it is, the meaning is the sun rests on reservoirs of water, the sun does not really rest on water. Its rays touch the water as a result of which there are reflections. *Jalāśraya:* Place of rest for water, reservoir of water, the word *āśrayāṇi* in the neuter gender is incorrect.
42. *Turyādipada:* the positions of waking, dreamy, sleep and the fourth which is called *para* or transcendental.

पञ्चार्णं वासुदेवाय पदञ्च तदनन्तरम् ।
त्रयोदशाक्षरो ह्येष: प्रथम: परिकीर्तित: ॥ १५४ ॥
क्रमेण वक्ष्याम्यन्येषामुद्धारन्तु यथा स्थितम् ।
अक्षस्थमक्षरं नाभेर्द्वितीयं तदनन्तरम् ॥ १५५ ॥
पूर्वमन्त्रानुसारेण ततो दद्यात्पदत्रयम् ।
अथात्र पञ्चदशमं नाभेरोङ्कारपूर्वकम् ॥ १५६ ॥
पदत्रयेण तेनैव संयुक्तं विद्धि मन्त्रपम् ।
अथ षोडशसंख्यं यन्नाभे: प्रणवपूर्वकम् ॥ १५७ ॥
पूर्वोक्तलक्षणानान्तु पदानां प्राङ्निवेशयेत्[१८] ।
अस्मान्मन्त्रत्रयाद्विद्धि द्वयं प्राङ्मन्त्रसंख्यया ॥ १५८ ॥
एक एकार्णरहित: पदभेदमत: शृणु ।
पदद्वयन्तु सर्वेषामाद्यमेकाक्षरं स्मृतम् ॥ १५९ ॥
द्व्यक्षरञ्च तृतीयं तु चतुर्थं चतुरक्षरम् ।
पञ्चाक्षरं पञ्चमं वै त्रयाणां समुदाहृतम् ॥ १६० ॥
तदेकस्य चतुर्वर्णं प्रद्युम्नाख्यस्य लाङ्गलिन् ।
एवं स्वप्नपदस्थस्य समासात्परिकीर्तितम् ॥ १६१ ॥

**[ जाग्रद्व्यूहमन्त्रचतुष्टयोद्धारक्रमः ]**

क्रमशोऽथ चतुर्णां वै वक्ष्ये मन्त्रगणं शृणु ।
अक्षान्तर्गतमादाय नाभे: पूर्वमत: परम् ॥ १६२ ॥

अथ जागद्व्यूहमन्त्रचतुष्टयोद्धारमाह — **क्रमशोऽथ चतुर्णाम्** इत्यादिभि: । अत्र 'अक्षान्तर्गतमादाय' इत्यारभ्य 'पदं पदविदां वर' इत्यन्तम् । ''ओं अं मधुरायाद्भुतमयाय योगेश्वराय चक्रिणे सुपर्णध्वजाय पीतवाससे वासुदेवाय नम:'' इति षट्त्रिंशदक्षरो मन्त्रस्समुद्धृत: ।

भिन्नं नाभिद्वितीयेन नेमिपूर्वमनन्तरम् ।
नाभिपञ्चमसंयुक्तं दशमात्प्रथमं तत: ॥ १६३ ॥
तृतीयं च द्वितीयं च नेमेरादाय चाङ्कयेत् ।
नाभिद्वितीयबीजेन नवमादपरं तत: ॥ १६४ ॥

१८. निवेश्यते - B, D

I shall tell in their order the selection of others as they are. Take the letter in the axle, the second letter in the nave (*a*) and add three words as in the previous mantra. Take then the fifteenth letter in the nave (*aṃ*) with *oṃ* before it. Know the mantra to have these three words. Then the sixteenth letter in the nave (*aḥ*) with *Praṇava* at the beginning shall be placed at the beginning of words featured before. Understand from among these three mantras, two to have the number of mantras as stated before. One is short of a letter. Listen to the difference in the words. The two words are there for all.[43] The first has a single syllable. The third has two syllables[44] and the fourth has four syllables.[45] The fifth has five syllables[46] for the three. O Lāṅgalin! the part Pradyumna has four syllables.[47] Thus is told in brief for the mantra in the stage of dream.[48]

*(Selection of four mantras of the division in the state of waking)*

162-173. Listen, I shall tell you the group of four mantras in their order. After taking that which is in the axle (*Praṇava*), then the first in the nave (*a*) used with the second in the nave (*ā*) and the first letter in the rim (*m*) later, take the first before in the tenth (*aḥ*) along with the fifth in the nave (*u*) and mark them with the third and second from the rim (*ra, ya*) (*madhura*). Then add the *bīja* of the second in the nave (*am*), take the letter in the ninth (*da*) and put below it the second in the twelfth (*bha*) and make it joined with the fifth in the nave (*u*) (*dbhu*). Take the pure first letter in the rim (*ma*) after the second in the eight (*ta*) joined with the second in the nave and the second from the group in the rim, (*ā, ya*). That shall again be taken along

43. *Oṃ aṃ; Oṃ āṃ; Oṃ aṃ;* and *Oṃ aḥ.*
44. *Namo*
45. *Bhagavate.*
46. *Vāsudevāya, Saṃkarṣaṇāya, Aniruyddhāya.*
47. *Pradyumnāya.*
48. The mantras are: *Oṃ aṃ namo bhagavate vāsudevaya; Oṃ āṃ namo bhagavate saṃkarṣaṇāya; Oṃ aṃ namo bhagavate pradyumnāya; Oṃ aḥ namo bhagavate aniruddhāya.*

तदधो विनियोक्तव्य द्वितीयं द्वादशात्तु यत् ।
पञ्चमेनाथ वै नाभेर्युक्तं कुर्यादनन्तरम् ॥ १६५ ॥
अष्टमादपरं शुद्धं नेमिपूर्वं तथाविधम् ।
युक्तं नाभिद्वितीयेन द्वितीयं नेमिमण्डलात् ॥ १६६ ॥
भूयस्तत्केवलं दद्यात्पदं योगेश्वराय वै ।
तदन्ते चक्रिणेशब्दमथ नेमेर्यदष्टमम्[१९] ॥ १६७ ॥
पञ्चमेनान्वितं[२०] नाभेस्तदन्ते विनिवेश्य च ।
शुद्धमेकादशात्पूर्वमाद्यं तदनु चाष्टमात् ॥ १६८ ॥
नेमेस्तृतीयेनाक्रान्तं ध्वजायाथ[२१] पदं न्यसेत् ।
भिन्नमेकादशात्पूर्वं नाभितुर्येण वै ततः ॥ १६९ ॥
अष्टमादपरं शुद्धं पञ्चमं नेमिमण्डलात् ।
द्वितीयस्वरसंयुक्तं ससेऽतिद्व्यक्षरं पदम् ॥ १७० ॥
वासुदेवाय तदनु सनमस्कं पदं भवेत् ।
षट्त्रिंशदक्षरो मन्त्रो भेदस्तस्याधुनोच्यते ॥ १७१ ॥
पदमेकादशार्णन्तु प्रथमं परिकीर्तितम् ।
पञ्चाक्षरं द्वितीयन्तु तृतीयं त्र्यक्षरं स्मृतम् ॥ १७२ ॥
षडक्षरं चतुर्थन्तु पञ्चार्णं पञ्चमं तु वै ।
षष्ठं सप्ताक्षरं विद्धि पदं पदविदां वर ॥ १७३ ॥

**[ षट्त्रिंशदक्षरमन्त्रोद्धारक्रमः ]**

प्रणवान्ते त्वथादाय द्वितीयं नाभिमण्डलात् ।
चतुर्दशेन वै नाभेर्युक्तं नेम्यष्टकं ततः ॥ १७४ ॥
द्वितीयं दशमाच्छुद्धमथ भूयस्समाहरेत् ।
तदधो नवमादन्त्यं नाभेस्तुर्यादिनान्वितम् ॥ १७५ ॥
एकादशस्वराक्रान्तं द्वितीयं दशमात्ततः ।
बाह्यादथाष्टमं नाभेर्युक्तं पञ्चदशेन तु ॥ १७६ ॥

१९. र्यदष्टकम् - पा
२०. पश्चिमे - B, D
२१. ध्वजायेति - A

with the word Yogeśvara. The word *cakriṇe* shall be taken next. The eighth in the rim (*sa*) is to be taken with the fifth in the nave (*u*). The letter alone precious to the eleventh (*pa*) shall be taken with that preceeding the eighth (*ṇa*) and joined with the third in the rim (*ra*) and the word *dhvajāya* is to be put next to it. The letter prior to the eleventh (*pa*) shall be joined with the fourth in the nave (*ī*) (*pū*). The letter next to the eighth (*ta*) is to be joined with the fifth in the group in the rim (*va*) and with the second vowel (*ā*) and add the two syllabled word *sase*, then the words *vāsudevāya* and *namaḥ*. This mantra[49] has thirty-six syllables and the division is stated now. The first word is stated as having eleven letters.[50] The second word has five letters, the third three, the fourth six, the fifth five, the sixth is to be known, O best among those who know (the nature of) the words! as having seven letters.[51]

*(Selection of the mantra having thirty-six letters)*

174-184a. Taking the second from the nave (*ā*) at the end of *Praṇava*, the eighth in the rim (*sa*) shall be joined with the fourteenth in the nave (*au*). The second in the tenth (*na*) shall be taken, (*sauna*) and joined with that in the ninth below it (*na*), to be taken with the fourth in the nave (*ī*) and the

49. *Oṃ aṃ madhurayādbhutamayāya yogeśvarāya,*
*cakriṇe suparaṇadhvajāya pītavāsase vāsudevāya namaḥ.*

50. *Oṃ ām madhurāyādbhutamayāya* is treated as a single word having eleven syllables.

51. *Vāsudevāya namaḥ* is considered as the sixth word.

केवलं पञ्चमं नेमेर्द्वितीयं चाष्टमात्ततः ।
नेमेस्तृतीयेनाक्रान्तं वर्णमेतत्समाहरेत् ॥ १७७ ॥
युक्तं नाभेस्तृतीयेन प्रागरात्प्रथमं तु वै ।
द्वितीयं दशमाद्वर्णं नाभेरेकादशाङ्कितम् ॥ १७८ ॥
पञ्चाक्षरं पदं दद्यात्तदन्ते तालकेतवे ।
भूयस्तदवसाने तु पञ्चार्णं नीलवाससे ॥ १७९ ॥
प्रथमात्प्रथमं चाथ द्वितीयस्वरसंयुतम् ।
केवलं नेमिपूर्वन्तु आद्यमेकादशात्ततः ॥ १८० ॥
बहिष्ठेभ्यश्चतुर्थन्तु द्वाभ्यां नाभेः परं न्यसेत् ।
द्वितीयं केवलं बाह्यात् सङ्कर्षणाय वै पदम् ॥ १८१ ॥
तृतीयं प्रथमं नेमेरादायाकारसंयुतम् ।
द्वितीयमपि वै बाह्याच्छुद्धं तदनु वै नमः ॥ १८२ ॥
षट्त्रिंशाक्षरसंयुक्तस्त्वयं मन्त्रो महामते ।
षड्वर्णं पदमस्याद्यं पञ्चार्णं तदनन्तरम् ॥ १८३ ॥
दशाक्षरं तृतीयन्तु त्रीणि पञ्चाक्षराण्यतः ।

'प्रणवान्ते त्वथादाय' इत्यारभ्य 'त्रीणि पञ्चाक्षराण्यतः' इत्यन्तम् । "ओं आं सौनन्दकिने संवर्तकिने तालकेतवे नीलवाससे कामपालाय सङ्कर्षणाय रामाय नमः" इति षट्त्रिंशदक्षरमन्त्रस्समुद्धृतो भवति ।

**[ चतुस्त्रिंशदक्षरमन्त्रोद्धारक्रमः ]**

अथादायाक्षगं बीजं नाभेः पञ्चदशं ततः ॥ १८४ ॥
शार्ङ्गधृते पदं दद्याच्चतुर्वर्णमतः परम् ।
नेमिपूर्वमथादाय प्रागरात्प्रथमं ततः ॥ १८५ ॥
तृतीयञ्च बहिष्ठेभ्यः पदं त्र्यर्णं ध्वजाय वै ।
अथो तृतीयं बाह्यात्तु प्रथमात्प्रथमं ततः ॥ १८६ ॥
तदधो विनियोक्तव्यं द्वितीयं वर्णमष्टमात् ।
द्वितीयस्वरसंयुक्तमथ बाह्यात्तु पञ्चमम् ॥ १८७ ॥
अष्टमन्तु तदुद्देशात्केवलं पुनरेव तत् ।
नाभेरेकादशाक्रान्तं षडक्षरमनन्तरम् ॥ १८८ ॥

eleventh vowel (*e*). Then the second in the tenth shall be joined with the eighth outside (rim) (*ṣa*) and fifteenth in the nave (*aṃ*). The fifth in the rim (*va*) and the second in the eighth (*ta*) are to be joined with the third in the rim (*ra*). The third in the nave (*i*) is to be joined with the first in the spoke (*ki*) placing it before it. The second in the tenth (*na*) shall be joined with the eleventh in the nave (*e*), giving a word having five syllables and the word *tālaketave* be added to it. The word *nilavāsase* having five letters put after it. The first in the spoke shall be taken with the second vowel (*kā*) and the first in the rim (*ma*) along with the first in the eleventh (*pa*). The fourth outside (rim) (*la*) shall precede the two in the nave (*ā, ā*), affixing the second outside (rim) (*ya*). The word *saṃkarṣaṇāya* shall be added next. The third in the rim (*rā*) shall be taken at first with *ā*, the first in the rim (*mā*) along with the second outside (rim) (*ya*) and *namah* is to be added next. This *mantra*, o wise man! is made up of twenty-six letters. The first word has[52] six letters, the next five, the third ten,[53] then three (words) each having five letters.[54]

*(Selection of the mantra having thirty-four letters)*

184b-191. The *bīja* in the axle, the fifteenth in the nave (*aṃ*) then the word *śārṅgadhṛte* thus make the word have four letters. Then the first in the rim (*ma*) the first in the spokes (*ka*) and the third outside (rim) (*ra*) make a word of three letters. The word *dhvajāya* is to be added. The third from outside (rim) (*ra*), and the first from the first (spokes) (*ka*) shall have the second from the eighth put beneath it. The fifth outside (rim) (*va*) associated with the second vowel (*a*). The eighth (sa) from that area (rim) shall be taken alone. Then that (*sa*) is to be taken again with the eleventh in the nave (*e*) to which is to be added the word *sanatkumārāya* having six letters. Then the words *jagatpriyāya, Pradyumnāya* and *namaḥ* are to be added. This

52. *Āṃ saunandakine* taken as a single word.
53. *Tālaketave* and *nīlavāsase* are taken together as the third word.
54. The mantra is *Oṃ aṃ saunandakine, saṃvartakine, tālaketave, nīlavāsase, kāmapālāya, saṃkarṣaṇāya rāmāya namaḥ.*

पदं सनत्कुमाराय पञ्चाक्षरमनन्तरम् ।
पदं जगत्प्रियायेति प्रद्युम्नाय नमस्ततः ॥ १८९ ॥
चतुस्त्रिंशाक्षरः सोऽयं मन्त्रः शृणु पदान्यपि ।
आद्यं षडक्षरं ज्ञेयं द्वितीयं तद्वदेव हि ॥ १९० ॥
पञ्चाक्षरं तृतीयं तु चतुर्थन्तु षडक्षरम् ।
पञ्चार्णं पञ्चमं विद्धि षड्वर्णं षष्ठमेव हि ॥ १९१ ॥

[ द्वात्रिंशदक्षरमन्त्रोद्धारक्रमः ]

अक्षस्थं षोडशं नाभेर्द्वितीयं दशमात्तु वै ।
केवलं ह्यथ तेनैव आक्रान्तं नवमात्परम् ॥ १९२ ॥

'अथादायाक्षगं बीजम्' इत्यारभ्य 'षड्वर्णं षष्ठमेव हि' इत्यन्तम् । ''ओं अं शार्ङ्गधृते मकरध्वजाय रक्तवाससे सनत्कुमाराय जगत्प्रियाय प्रद्युम्नाय नमः'' इति चतुस्त्रिंशदक्षरमन्त्रस्समुद्धृतः ।

'अक्षस्थं षोडशं नाभेः' इत्यारभ्य 'षष्ठं सप्ताक्षरं स्मृतम्' इत्यन्तम् । ''ओं अः नन्दकानन्दकराय ऋश्यध्वजायानिरुद्धायासितवाससे विष्वक्सेनाय नमः'' इति द्वात्रिंशदक्षरोमन्त्रस्समुद्धृतः ।

अथादाय च तस्यान्ते प्रथमात्प्रथमं परात् ।
युक्तं नाभिद्वितीयेन वर्णमेतन्महामते ॥ १९३ ॥
वर्णद्वयं पदस्यादौ तदेवान्तेऽस्य वै पुनः ।
अथ द्वितीयं नवमात्प्रथमात्प्रथमं ततः ॥ १९४ ॥
तृतीयमथ वै नेमेर्द्वितीयस्वरसंयुतम् ।
द्वितीयं केवलं बाह्यात्सप्तमं नाभिमण्डलात् ॥ १९५ ॥
अथ षष्ठेन वै नेमेराक्रान्तं द्वितीयं न्सयेत् ।
प्राग्वर्णं दशमान्नेमेः पञ्चमस्योर्ध्वगं तथा ॥ १९६ ॥
चतुर्थादपरं वर्णं द्वितीयं नेमिमण्डलात् ।
द्वाभ्यां नाभिद्वितीयं तु योजयेत्तदनन्तरम् ॥ १९७ ॥
दशमादपरं वर्णं तृतीयस्वरसंयुतम् ।
तृतीयमथ वै नेमेर्नाभिपञ्चमसंयुतम् ॥ १९८ ॥
द्वितीयस्वरसंयुक्तं द्वितीयं नवमादरात्[२२] ।
अस्यैवाथो नियोक्तव्यं दशमात्प्रथमं हि यत् ॥ १९९ ॥

२२. तु नवादरात् - B, D

mantra has thirty-four syllables. Listen to the words. The first word is to be known as having six letters, the second the same, the third five, the fourth six, the fifth five and the sixth six.[55]

*(Selection of the mantra having thirty-two syllables)*

192-202. That in the axle, the sixteenth in the nave, the second in the tenth (*oṃ, aḥ, na*), the second in the ninth along with it (*na, da*) are to be joined with the first in the spokes. O wise man! to this is to be connected the second letter in the nave (*ā*). The two letters (*nanda*) at the beginning of the word shall be added again here at the end of it. Take the second in the ninth (*da*) and the first in the spokes (*ka*), third from the rim (*ra*) and join the second vowel (*ā*). The second from outside (rim) (*ya*) and seventh from the nave (*ra*) to be used with the sixth in the rim (*śa*) adding the second in the rim (*ya*). The letter prior to the tenth (*dha*), fifth in the rim (*va*) above it, another letter from the fourth (*ja*) and second from the rim (*ya*) shall be joined to the second in the nave (*ā*). The subsequent word from the tenth (*na*) is to be connected with the third vowel (*i*) and third from the rim (*r*) shall be joined with the fifth in the nave (*u*). The second in the ninth spoke (*da*) shall be joined with the second vowel (*ā*), to which is to be added below

55. The mantra is *Oṃ aṃ śārṅgadhṛte makaradhvajāya raktavāsase sanatkumārāya jagatpriyāya pradyumnāya namaḥ.*

शुद्धं नेमेर्द्वितीयं तु पदं त्वसितवाससे ।
विष्वक्सेनाय तदनु नमस्कारसमन्वितम् ॥ २०० ॥
द्वात्रिंशार्णो ह्ययं मन्त्रः पदभेदेन वै पुनः ।
एकाधिकस्तु भवति पदान्यथ निबोध मे ॥ २०१ ॥
द्व्यक्षरं तु पदं पूर्वं द्वितीयं त्वष्टवर्णकम् ।
त्रीणि पञ्चाक्षराण्यन्यत् षष्ठं सप्ताक्षरं स्मृतम् ॥ २०२ ॥

**[ अप्ययक्रमेण व्यूहार्चने मन्त्रचतुष्टयम् ]**

अप्ययावसरे प्राप्ते स्मरणे चार्चने विभोः ।

अथाप्ययक्रमेण व्यूहार्चने मन्त्रचतुष्टयमाह — **अप्ययावसरे प्राप्ते** इत्यादिभिः । तथा चात्र "ओं पुरुषाय नमः, ओं सत्याय नमः, ओं अच्युताय नमः, ओं भगवते वासुदेवाय नमः" इति अनिरुद्धादिवासुदेवान्तमन्त्रचतुष्टयमुक्तं भवति ।

शृणुमन्त्रचतुष्कन्तु पुनरन्यत्समासतः ॥ २०३ ॥
आद्यमेकादशाद्वर्णं पञ्चमस्वरसंयुतम् ।
युक्तं स्वरेण तेनैव तृतीयं नेमिमण्डलात् ॥ २०४ ॥
द्वितीयस्वरसंयुक्तमथ बाह्यात्तु सप्तमम् ।
द्वितीयं केवलं नेमेराद्यन्ते प्रणवो नमः ॥ २०५ ॥
शुद्धं त्वथाष्टमं बाह्याद्द्वितीयमथ चाष्टमात् ।
अथो नेमेर्द्वितीयेन युक्तं नाभ्यपरेण तु ॥ २०६ ॥
केवलं द्वितयं बाह्यान्नमस्कारं ततः परम् ।
अथाक्षगं नाभिपूर्वं[२३] द्वितीयं त्रितयादरात् ॥ २०७ ॥
तदधो द्वितयं बाह्यान्नाभिपञ्चमसंयुतम् ।
अथ नाभिद्वितीयेन युक्तं यत्परमष्टमात् ॥ २०८ ॥
केवलं द्वितयं बाह्यान्नमस्कारमतः परम् ।
अक्षस्थबीजं तदनु द्वितीयं द्वादशादरात् ॥ २०९ ॥
द्वितीयात्प्रथमं चाथ पञ्चमं नेमिमण्डलात् ।
केवलं त्रितयं ह्येतद् द्वितीयं च तथाष्टमात् ॥ २१० ॥

२३. अथाक्षरं - A

the first from the tenth (*na*). The mere second in the rim (*ya*) shall have the words *asitavasase, viṣvaksenāya* and *namaḥ* added. This mantra has thirty-two letters and regarding words, understand from me that the words are one more. The first word has two letters, the second eighth letters, three (words) of five letters each and the sixth having seven letters.[56]

*(The four mantras for worshipping the classification in the order of merging)*

203-213a. When there arises the occasion for merging, listen to the four mantras for thinking and worshipping the Lord, being given in brief. The first letter in the eleventh (*pa*) with the fifth vowel (*u*) the third from the rim having the same vowel (*u*), and the seventh from outside (*ṣa*), with the second vowel (*ā*) the second from the rim (*ya*), with *Praṇava* at the beginning and *namaḥ* at the end. The eighth on outside (rim) (*sa*) and the second in the eighth (*ta*) are to be joined with the second in the rim (*ya*) and the second in the nave (*ā*) the second from outside (rim) (*ya*) and the word *namaḥ* next to it. That which is in the axle with the first in the nave (*a*), the second in the third (*ca*) and with the second on outside (rim) (*ya*) are to be joined with the fifth in the nave (*u*). The last (second) in the eighth (*ta*) shall be joined with the second in the nave (*ā*). The second from outside (rim) (*ya*) is to be with the word *namaḥ*. The *bīja* in the axle, the second from the twelfth spoke (*bha*), the first from the second (*ga*) and fifth from the rim (*va*) are to be taken alone. The second from the eighth (*ta*) shall be joined to the eleventh vowel (*e*). *Vāsudevāya* and *namaḥ* are to be added next. The first mantra has seven syllables, the second six letters, the third like the first, and

56. The mantra is *Oṃ aḥ nandakānandakarāya ṛśyadhvajāniruddhayāsitavāsase viṣuakasenāya namaḥ.*

एकादशस्वराक्रान्तं वासुदेवाय वै नमः ।
सप्ताक्षरस्तु प्राङ्मन्त्रो द्वितीयस्तु षडक्षरः ॥ २११ ॥
पूर्वतुल्यस्तृतीयस्तु चतुर्थो द्वादशाक्षरः ।
पदभेदविनिर्मुक्तमेतन्मन्त्रचतुष्टयम् ॥ २१२ ॥
गोपनीयं प्रयत्नेन विधिज्ञैः सिद्धिमीप्सुभिः ।

**[ वासुदेवादीनां बीजाक्षराणि ]**

सान्तं षष्ठस्वरारूढमनुस्वारविभूषितम् ॥ २१३ ॥
बीजमाद्यस्य च विभोर्वासुदेवस्य कीर्तितम् ।
तदेव जीवबीजस्थं[२४] षष्ठस्वरविवर्जितम् ॥ २१४ ॥
द्वितीयस्वनरसंयुक्तं सङ्कर्षणस्य बीजराट् ।
उभयोरन्तरे रेफमाद्यबीजस्य योजयेत् ॥ २१५ ॥
बीजं प्रद्युम्ननाथस्य तृतीयं सर्वकामदम् ।
जीवारूढं हकारन्तु लान्तस्योपरि विन्यसेत् ॥ २१६ ॥
विसर्गसहितं बीजमनिरुद्धस्य वाचकम् ।

अथ वासुदेवादीनां बीजान्याह — **सान्तं षष्ठस्वरारूढम्** इत्यादिभिः ।'सान्तम्' - सकारस्यान्तस्थितं हकाराख्यं वर्णं, षष्ठस्वरारूढम् ऊकारान्वितम्, अनुस्वारविभूषितं— 'बिन्दुसंयुक्तं तथा च 'हूं' इति वासुदेवस्यबीजम् । तदेव हकाराख्यं वर्णमेव, 'जीवबीजस्थं' - सकारान्वितम्, 'षष्ठस्वरविवर्जितं' - ऊकाररहितम्, 'द्वितीयस्वरसंयुक्तम्' - आकारान्वितम्, तथा च 'ह्साम्' इति सङ्कर्षणस्य बीजम् । 'आद्यबीजस्य' - वासुदेव बीजस्य, 'उभयोरन्तरे' - हकारोकारयोरन्तरे, 'रेफम्' - योजयेत्, तथा च 'ह्रूम्' इति प्रद्युम्नस्य बीजम् ।'जीवारूढम्' - सकारस्थं हकारं लान्तस्य वकारस्योपरि न्यसेत्, 'विसर्गसहितम्'- अन्तिमस्वरसंयुक्तञ्च कुर्यात्, तथा च 'ह्स्वम्' इति अनिरुद्धबीजम् ।

**[ हृदयाद्यङ्गमन्त्रबीजानि ]**

हकारं च सकारस्थं कृत्वा षोढा निवेश्य च ॥ २१७ ॥
द्वितीयतुर्यषष्ठाष्टद्विषट्कदशकैः क्रमात् ।
स्वरं नियोजयेद्विद्धि हृदाद्यान्नेत्रपश्चिमान् ॥ २१८ ॥
चातुरात्मीयमन्त्राणां साधनत्वेन सर्वदा ।

२४. बीजं - A

the fourth twelve syllables. This group of four mantras shall not be rid off the divisions of words. It shall be kept secure with efforts by those who know the rules and who seek success.[57]

*(Bījākṣaras of Vāsudeva and others)*

213b-217a. The *bīja* of the first deity Vāsudeva is stated as that which is next to *sa* (*ha*) with the sixth vowel (*ū*) and *anusvāra* (at the end) (*hruṃ i.e.*); the *bīja* of Saṃkarṣaṇa is the same letters (*ha*) with that which is in the *jīvabīja* (*sa*) and is free from the sixth vowel but has the second vowel (*hrsāṃ*). The letter *ra* is to be added in the *bīja* for the first (*vāsudeva*) between *ha* and *ū* (*r*). The *bīja* of Lord Pradyumna, the third deity offers all desires is this (*hrūṃ*) placing *ha*, which is next to the *jīva* (*sa*) on that which is next to *la* (*va*) and have *visarga* denotes the *bīja* of Aniruddha (*hrasvam*).[58]

*(Bījas of the mantras of hṛdaya and other aṅgamantra)*

217b-219a. The letters '*ha*' shall have '*sa*' and be written in six ways with the second, fourth, sixth, eighth, twelfth and tenth vowels (*ā*, *ī*, *ū*, *ṛ*, *ai* and *ḷ*).[59] Know them (*aṅgas*) to be from *hṛdaya* upto *netramantras*, these always being mantras for the *cāturātmīyamantra*.

57. The four mantras are *Oṃ puruṣāya namaḥ*, *Oṃ satyāya namaḥ*, *Oṃ acyutāya namaḥ* and *Oṃ bhagavate vāsudevāya namaḥ*.

The four deities mentioned here are stated in JS. IV. 2-7, in the reverse order, Vāsudeva, Acyuta, Satya, Puruṣa and Ananta added as the fifth, as emanation in this order from one to the other.

58. *Bījas* of the mantras of *vyūha* deities are *hūṃ*, *hrasāṃ*, *hrūṃ*, *hrasvaṃ*, respectively.

59. *Hṛdayamantra:* *hrasāṃ*.
*Śiromantra:* *hrasīṃ*.
*Śikhāmantra:* *hrasūṃ*.
*Kavacamantra:* *hrasṛṃ*.
*Netramantra:* *hrasaiṃ*.
*Astramantra:* *hralṛm*.

एवं बीजचतुष्टयमुक्त्वा वासुदेवादिचातुरात्मीयमन्त्राणां सर्वसाधारणानि हृदयाद्यङ्गबीजान्याह— **हकारम्** इति द्वाभ्याम् । हकारं सकारस्थं कृत्वा षोढा विलिख्य द्वितीयतुर्यषष्ठाष्टद्विषट्कदशकैः स्वरैः, आकार, - ईकार, - ऊकार, - ॠकार, - ऐकार, - ॡकारैः क्रमाद्योजयेत् । तथा च ह्सां, ह्सीं, ह्सूं, ह्सॄं, ह्सैं, ह्स्ॡं, इति बीजषट्कं हृदादिनेत्रान्तमन्त्रषट्के योज्यम् । एवं द्वितीयतुर्यषष्ठाष्टद्विषट्क- दशकस्वरैर्योजनमत्र केवलं विशेषः, अन्यत्र प्रायशः द्वितीयतुर्यषष्ठद्वादशान्तिमचतुर्दशस्वरैरेव योजनं दृश्यते।

**[ केशवादीनां द्वादशबीजानि ]**

ततस्तु केशवादीनां मन्त्रांश्च शृणुतादरात् ॥ २१९ ॥
त्रिधा हकारं कृत्वादौ जीवबीजं तथैव च ।
ककारं च क्षकारं च लिखेत्तद्वत्त्रिधा त्रिधा ॥ २२० ॥
द्विषट्कमेवं बीजानां क्रमेणादौ निवेश्य च ।
ततो वायुधरावारिसंज्ञं यच्चाक्षरत्रयम् ॥ २२१ ॥
पौनःपुन्येन सर्वेषामधोभागे नियोजयेत् ।
सर्वे षष्ठस्वरारूढा अनुस्वारविभूषिताः ॥ २२२ ॥

अथ केशवादिमन्त्रोद्धारमाह — **ततस्तु केशवादीनाम्** इत्यादिभिः । आदौ त्रिधा त्रिवारं हकारं विलिख्य, तथैव जीवबीजं-सकारं विलिख्य, ककारं क्षकारं च तद्वत् त्रिधा विलिखेत् । एवं बीजानां द्विषट्कमादौ निवेक्ष्य वायुधरावारिसंज्ञं यदक्षरत्रयं यकार-लकार-वकारत्रयम्, सर्वेषां पूर्वं विलिखितद्वादशबीजाना-मधोभागे पौनः-पुन्येन योजयेत् । सर्वे षष्ठस्वरारूढाः - ऊकारान्विताः, अनुस्वारविभूषिताः-बिन्दुयुक्ताः केशवादिबीजा ज्ञेयाः । प्रणवादिनमोऽन्तस्थैर्बीजैस्तुर्यान्तैः नामभिः-चतुर्थ्यन्तैः केशवादिनामभिस्सह केशवादयो वाच्याः ।

तथा चैवं प्रयोगः — ओं ह्यूं केशवाय नमः, ओं ह्लूं नारायणाय नमः, ओं ह्वूं माधवाय नमः, ओं स्यूं गोविन्दाय नमः, ओं स्लूं विष्णवे नमः, ओं स्वूं मधुसूदनाय नमः, ओं क्यूं त्रिविक्रमाय नमः, ओं क्लूं वामनाय नमः ओं क्वूं श्रीधराय नमः, ओं क्ष्यूं हृषीकेशाय नमः, ओं क्ष्लूं पद्मनाभाय नमः, ओं क्ष्वूं दामोदराय नमः, इति बीजैः दीर्घस्वरोपेतैः -आकारादिषट्स्वरोपेतैः बीजैः —तत्तद्बीजैः पूर्ववत्हृदयाद्यङ्गानि कल्पयेत्।

बोद्धव्याः केशवादीनां बीजास्त्वेते पृथक् पृथक् ।
प्रणवाद्यैर्नमोऽन्तैस्तैस्तुर्यान्तैर्नामभिः सह ॥ २२३ ॥
केशवः प्रथमो वाच्यस्ततो नारायणः परः ।
माधवश्चैव गोविन्दो विष्णुश्च मधुसूदनः ॥ २२४ ॥
त्रिविक्रमो वामनाख्यः श्रीधरः पद्मलोचनः ।
हृषीकेशः पद्मनाभो दामोदर इति श्रुतः ॥ २२५ ॥
बीजैर्दीर्घस्वरोपेतैः प्राग्वदङ्गानि कल्पयेत् ।

*(Twelve bījas of Keśava and others)*

219b-226a. Listen attentively to the mantras of Keśava and others. Make at (write) first *ha* thrice, then the *bīja* of *jīva* (*sa*) likewise and then *ka* and *kṣa* thrice and thrice. Thus place at first twelve *bījas* in this order. Take three letters having the names Vāyu, Dharā and Vāri (*ya, la, va*) and write them beneath all the letters again and again. All these will have the sixth vowel (*u*) and *anusvāra* and are to be known separately as the *bīja* of Keśava and others. *Praṇava* should precede and *namaḥ* shall be at the end, the names being in the dative case. Keśava is to be uttered at first, then Nārāyaṇa, Mādhava then Govinda, Viṣṇu, Madhusūdana, Trivikrama, Vāmana, Śrīdhara (having lotus-like eyes), Hṛṣīkeśa, Padmanābha and Dāmodara. The limbs are to have their *bījas* possessed of long vowels.[60]

**[ केशवादिदेवीनां बीजद्वादशादि ]**

अथ मन्त्रान् केशवादिदेवीनां शृणुत द्विजाः ॥ २२६ ॥
क्षसहत्रितयं[२५] ह्येतच्चतुर्धा विलिखेत्क्रमात् ।
ततो द्विषट्कं बीजानां तस्याधो विनिवेश्य च ॥ २२७ ॥

ततः केशवादिदेवीमन्त्रानाह — '**अथ मन्त्रान् केशवादिदेवीनाम्**' इत्यादिभिः । क्षसहत्रितयं क्षकार-सकार-हकारत्रयमपि क्रमेण चतुर्धा चतुर्वारं विलिखेत् । एवं कृते बीजानां द्विषट्कं भवति । तेषां बीजानामधस्तात् क्रमेण सप्तमाद्वर्गाद् यरलवात्मकाद् द्वितीयं रेफम्, चतुर्थकं-वकारम्, तृतीयं-लकारम्, तुर्यं वकारम्, द्वितीयं-रेफम्, तृतीयकं-लकारम्, द्वितीयं-रेफम्, चतुर्थं-वकारम्, पुनश्चतुर्थं-वकारम् । अष्टमात् शकारदिवर्णात्मकाद् वर्गात् तृतीयं सकारम्, सप्तमात् पूर्वोक्ताद्वर्गात् तृतीयं-लकारम्, पुनरित्यनेन पुनश्च लकारमेव योजयेत् । नवमद्वादशाभ्यां बीजाभ्यामधो रेफं नियोजयेत् । षट्सप्ताष्टसंज्ञानां बीजानां तु मूर्ध्नि रेफं नियोजयेत्, अयमेव विशेषः ।

क्रमेण सप्तमाद्वर्गाद्द्वितीयं च चतुर्थकम् ।
पुनस्तृतीयं तुर्यं च द्वितीयं च तृतीयकम् ॥ २२८ ॥
द्वितीयं च चतुर्थं च चतुर्थं तदनन्तरम् ।
तृतीयमष्टमाच्चाथ तृतीयं सप्तमात्पुनः ॥ २२९ ॥
नवमद्वादशाभ्यान्तु विशेषमिममाचरेत् ।
अथो नियोजयेद्रेफं तत्त्रयाणां तु मूर्धनि ॥ २३० ॥
षट्सप्तमाष्टसंज्ञानामीकारमुपरि न्यसेत् ।
सानुस्वारं च सर्वेषामिति देवीगणस्य च ॥ २३१ ॥
बीजद्वादशकं प्रोक्तं यथा चानुक्रमेण तु ।
तारबीजनमोयुक्तैर्वाच्यास्तत्तत्स्वनामभिः ॥ २३२ ॥

सर्वेषां द्वादशबीजानामप्युपरि सानुस्वारम् ईकारं न्यसेत् । एवं बीजद्वादशकमुक्तम् । तारबीजनमोयुक्तैः तत्तन्नामभिः श्रियादिदेव्या वाच्याः । तथा चैवं प्रयोगः — 'ओं क्ष्रीं श्रियै नमः, ओं स्वीं वागीश्वर्यै नमः, ओं ह्लीं कान्त्यै नमः, ओं क्ष्वीं क्रियायै नमः, ओं स्त्रीं शान्त्यै नमः, ओं ह्र्लीं विभूत्यै नमः, ओं क्ष्रीं इच्छायै नमः, ओं स्वीं प्रीत्यै नमः, ओं ह्वीं रत्यै नमः, ओं क्ष्सीं मायायै नमः, ओं स्लीं धियै नमः, ओं ह्ल्रीं महिमायै नमः' इति तावत्, एतान्येव बीजानि स्वरजात्यादियुक्तानि-आकारादिस्वरनमस्स्वाहादिजातिज्ञानादिगुणयुक्तानि चेत् हृदादयो-हृन्मन्त्रादयो ज्ञेयाः । एवमेव केशवादिमन्त्राः तत्तद्देवीमन्त्राश्च पारमेश्वरे चतुर्विंशेऽध्याये सुस्पष्टं निरूपिताः ।

२५. क्षहस - A

*(Twelve bījas of the consorts of Keśava and others)*

226b-234. O brahmins! listen to the mantras of the consorts of Keśava and others. *Kṣa, sa* and *ha*, these three are to be written four times, thus becoming twelve. These are to be written below the *bījakṣāras* and *namaḥ* with their names. The second, fourth, third, fourth (again), second, third, second, fourth and fourth from the seventh group (*ya, ra, la, va*) are to be taken; third from the eighth (*sa*), third from the seventh (*la*) and letter *ra* is to be placed beneath the ninth and twelfth and above alone the three (sixth, seventh and eighth) with *anusvāra* and (*ī*) for all, to the groups of the consorts. The twelve *bījas* are stated in their order. These are to be read with *Tārā* (*praṇava*), *bīja* and *namaḥ* with their names. Śrī, Vāgīśvarī, Kānti, Kriyā, Śānti, Vibhūti, Icchā, Prīti, Rati, Māyā, Dhīḥ and Mahimā (are the names of

श्रीश्च वागीश्वरी कान्तिः क्रियाशान्तिर्विभूतयः ।
इच्छा प्रीती रतिश्चैव माया धीर्महिमेति च ॥ २३३ ॥
स्वरजात्यादियुक्तानि बीजानि हृदयादयः ।
इत्येवं केशवादीनां देवीमन्त्राः प्रकीर्तिताः ॥ २३४ ॥

**[ पद्मशङ्खगदाचक्राणां मन्त्रचतुष्टयम् ]**

ततस्तदायुधानां मन्त्रान् वक्ष्ये मुनीश्वराः ।
समुद्रमूर्तये स्वाहा पद्मस्य प्रणवादिकः ॥ २३५ ॥
सर्वान्तश्चारिणे कृत्वा ततो गगनमूर्तये ।
स्वाहान्तः प्रणवाद्यश्च मन्त्रः शङ्खस्य कीर्तितः ॥ २३६ ॥
ओंकारो वेदमात्रेऽथ विद्ये स्वाहापदं तु वै ।
गदामन्त्रस्त्वयं प्रोक्तश्चक्रस्याथ निगद्यते ॥ २३७ ॥
ओङ्कारान्ते पदंदद्यात्पञ्चार्णं प्रभविष्णवे ।
तदन्ते कालशब्दन्तु मूर्तये हुं ततस्तु फट् ॥ २३८ ॥
पद्मादीनां चतुर्णां तु ह्येतन्मन्त्रचतुष्टयम् ।

तद्व्याख्याने तु "सं, हं, कं, क्षं, सं, हं, कं, क्षं, सं, हं, कं, क्षं, ओं केशवाय नमः" इत्यादिबीजैकदेशमात्रं लिखितं तद्विचारणीयम् ।

अथ केशवादीनामायुधमन्त्रानाह — **ततस्तदायुधानाम्** इत्यादिभिः । अत्रैवं प्रयोगः — "ओं समुद्रमूर्तये स्वाहा । ओं सर्वान्तश्चारिणे गगनमूर्तये स्वाहा । ओं वेदमात्रे विद्यायै स्वाहा । ओं प्रभविष्णवे कालमूर्तये हुं फट्" इति पद्म-शङ्ख-गदा-चक्रमन्त्राः ।

**[ मन्त्राणां चातुर्विध्यं तेष्वेकतमेन भगवदर्चनञ्च ]**

ततो विभवमूर्तीनां मन्त्रान् वक्ष्याम्यहं द्विजाः ॥ २३९ ॥
आराधनार्थं विहितो वाचको हि चतुर्विधः ।
संज्ञानानापदमयः पिण्डाख्यो बीजलक्षणः ॥ २४० ॥
एभ्यो मध्यात्त्वथैकेन वाच्यमामन्त्र्य भक्तितः ।
यत्रैकपिण्डवाक्योत्थमन्त्रेणाथोभयात्मना ॥ २४१ ॥
तत्र वै विधिनानेन कुर्यात्ताभ्यां हि कल्पनाम् ।
अभिन्नलक्षणो वाच्यमेक एवोपचर्यते ॥ २४२ ॥

Devīs). *Hṛdaya* and others have the *bījas* with vowels, *jāti*[61] and others. Thus the mantras of the consorts of Keśava and others are stated.[62]

*(Four mantras for lotus, conch, mace and discus)*

235-239a. O great sages! I shall tell the mantras of their weapons. *Samudramūrtaye svāhā* for the lotus with *Praṇava* at the begining. *Sarvāntaścāriṇe gaganamūrtaye* with *svāhā* at the end and *Praṇava* at the beginning for the conch. *Oṃ vedamātre vidyā svāhā* is stated as the mantra for the mace, that for the discus is given the five lettered word *prabhaviṣṇave* is to be given after *om* and the words *kāla* and *mūrtaye hum phaṭ* as next. These four mantras are for lotus and four (weapons).[63]

*(Four kinds of mantras and worship of God with one among them)*

239b-245. O brahmins! I shall tell the mantras of *vibhava* forms. They are enjoined to be four for reciting them while doing worship. *Saṃjñā, nānāpada, piṇḍa* and *bīja.* Calling with devotion the deity (to be denoted) with one among these where, arrangement is to be made by this method with the mantra produced from the passage which is one *piṇḍa* or two. The deity to be denoted shall have undivided features and one among the mantras is treated as metaphorical. Treating at first the mantra of the name (*saṃjñā*) as *bīja* or *piṇḍa*, the deity (to be denoted by the mantra) is to be faced directly or with the first and last (of that mantra). That is *padamantra* produced by

61. *Jāti*: limb, vide: *jātiraṅgamucyate* comm. on LT. XXXIII. 70b.
62. See commentary.
63. These are different according to JS. VI. 161b-174a; Cf. SKS. Brahma XI. P. 94; Pād. S. Caryā XXXI. 85-289.

कृत्वादौ नाममन्त्रस्य बीजं पिण्डाक्षरं तु वा ।
नयेत् तेनाभिमुख्यं च वाच्यमाद्यन्तगेन वा ॥ २४३ ॥
स तत्र पदमन्त्रं तु विधिनानेन वै ततः ।
कुर्यात्प्रणवपीठस्थं नमस्कारध्वजान्वितम्[२६] ॥ २४४ ॥
आभ्यां शान्तस्वरूपत्वादेकत्वमत एव हि ।
संज्ञाख्यं पदमन्त्रं च विद्धि संसिद्धिलक्षणम् ॥ २४५ ॥

अथ विभवदेवतामन्त्रानुपदिदिक्षुर्मुनिः, प्रथमं बीजपिण्डपदसंज्ञाभेदेन मन्त्रचातुर्विध्यम्, तत्तन्मन्त्राणां लक्षणं तेषां प्रयोगक्रमं तत्तत्फलभेदादिकञ्चाह — **ततो विभवमूर्तीनाम्** इत्यारभ्य **तत्तथा विद्धि नान्यथा** इत्यन्तम् ।

**[ बीजस्वरूपं पिण्डस्वरूपञ्च ]**

स्वरोत्थं व्यञ्जनोत्थं वा बीजमेकाक्षरं स्मृतम् ।
स्वरव्यञ्जनसंयोगाद्बह्वर्णः पिण्डमन्त्रराट् ॥ २४६ ॥

**[ आद्यस्वरद्वयस्यान्त्यस्वरद्वयस्य च स्वरूपेणैव मन्त्रत्वम्, अन्येषां स्वराणामनुस्वारसहितत्वे मन्त्रत्वम् ]**

द्वाभ्यामाद्यात्तथान्ताच्च स्वरवर्गान्महामते ।
स्वरूपेण हि मन्त्रत्वमन्येषां सह बिन्दुना ॥ २४७ ॥

**[ ककारादिव्यञ्जनस्यापि बिन्दुसहितत्वेनैव मन्त्रत्वम् ]**

स्वरेणैकेन युक्तस्य स्वरयुग्मान्वितस्य वा ।
सानुस्वारस्य बीजत्वं व्यञ्जनस्यापि लाङ्गलिन् ॥ २४८ ॥
य ओंकाराख्यशब्दस्य विवर्तो दीधितिप्रभः ।
सल्लक्षणस्त्वनाकारो विद्धि तद्वाचकं त्रिधा ॥ २४९ ॥
क्वचित्पिण्डं क्वचिद्बीजं क्वचिच्छब्दमनाहतम् ।
तस्य चोद्गीयमानस्य परिणामः स्फुटो हि यः ॥ २५० ॥
बह्वक्षरो बहुपदः स्तुतिसंबोधलक्षणः ।
अविनाशी स ओङ्कारो बीजादीनां महर्द्धिदः ॥ २५१ ॥

२६. नमस्कारम् - पा

this method. It shall rest on the pedestal of *Praṇava* (at the beginning) and *namaḥ* at the flag (at the end). These two are of the nature of calmness and so are one. Hence, understand the resulting mark as having the *saṃjñā* and *padamantra*.

*(Nature of bīja and piṇḍa)*

246. *Bīja*, which rises from vowels or consonants, is held to be a single syllable. The great *piṇḍamantra* has many letters from the combination of vowels and consonants.

*(The two vowels at the beginning and at the end are mantras by nature. Other vowels are mantras along with anusvāra)*

247. O wise man! the two vowels at the beginning and two vowels at the end are vowels by their nature. Others will be so with the *bindu* (*anusvāra*).

*(Consonants beginning with ka and others become mantras only when associated with bindu (anusvāra)*

248-254a. O Lāṅgalin! even a consonant becomes *bīja*, when associated with a single vowel or a pair of vowels or has *anusvāra*. That (*Praṇava*) which is radiant represents the transformed stage of the word *Oṃ*. It is to be known as formless. It is denoted by *piṇḍa* in some cases, *bīja* in others and it is *anāhata* sound.[64] That vivid change, which is glorified has many letters, many words, is of the nature of eulogy or address and is imperishable, is *Oṃkāra* providing the *bījas* with great opulence. Uttering the *Praṇava*, a good seat must be offered uttering *satya*. A *bīja* different from *satya*, shall be placed upon it. The

64. *Anāhata sound, Oṃ*, that which is not produced by beating; air striking the part of the body and getting produced as sound.

प्राग्दद्यात्प्रणवेनाथ सत्याख्येनासनं महत् ।
तस्माद्वै सत्यभिन्नं तु बीजं तदुपरि न्यसेत् ॥ २५२ ॥
स्वविवर्तेन बीजस्य मूर्त्युत्थानं प्रकल्पयेत् ।
प्राप्तेज्यावसरे नित्यं सम्पन्ने यजने सति ॥ २५३ ॥
तप्तोपले जलं यद्वत् तद्वत् विप्रलयं स्मरेत् ।

**[ किरणसादृश्येन शङ्कापरिहारः ]**

भानुप्रसरसंकोचतुल्यमेतन्महामते ॥ २५४ ॥
क्रियावशात्तु किन्त्वत्र भेदमात्रोपलक्षणम् ।

**[ बीजेन पिण्डेन वा विरहिते मन्त्रे प्रथमाक्षरस्यैव बीजत्वम् ]**

न यत्र बीजं पिण्डं वा तत्र वै प्रणवादनु ॥ २५५ ॥
प्राग्वर्णं पदमन्त्रस्य यत्तदालोकवाचकम् ।
तच्छिष्टं विग्रहं वर्णैस्तस्मादुत्थाप्य वृक्षवत् ॥ २५६ ॥

**[ संज्ञापदमन्त्ररहिते बीजे पिण्डे वा अकारस्य बीजत्वम् ]**

केवलं यत्र वै बीजं पिण्डं वा पदवर्जितम् ।
तत्राकाराख्यवर्णस्य क्षेत्रज्ञत्वं विधीयते ॥ २५७ ॥
क्षेत्रत्वमवशिष्टानां वर्णानां पिण्डरूपिणाम् ।

**[ अकारेणापि रहितं बीजपिण्डविषयम् ]**

केवलस्य हि बीजस्य स्वस्थितिर्ब्रह्मवर्णता ॥ २५८ ॥
स्वभावप्रच्युतिर्बीजं बीजोच्चारस्तथाकृतिः ।
बीजवत्पिण्डमन्त्राणां परिज्ञेयः सदोदयः ॥ २५९ ॥

**[ बीजमन्त्रफलम् ]**

यद्बीजलक्षणं मन्त्रं सामर्थ्यं वैष्णवं महत् ।
असंख्येयमसंख्यानां वाच्यानां भिन्नरूपिणाम् ॥ २६० ॥
तद्यथावत्परिज्ञानाज्जपध्यानात्समर्चनात् ।
हवनात्तन्मयत्वाच्च निर्बीजं पदमृच्छति ॥ २६१ ॥
सहाभिमतसिद्धस्य साधकानां सदैव हि ।
पिण्डादिभगवन्मन्त्रमूर्तीनामेवमेव हि ॥ २६२ ॥

rise of a form shall be arranged for the seed by its own change. When the occasion for worship arrives, and worship ends there, it shall be considered as worthless like water on a heated stone.

*(Doubt is resolved through the similarity to the ray)*

254b-255a. O wise man! this is like the expansion and contraction of the sun's rays due to its function; but difference is only implied.

*(In the absence of bīja or piṇḍa, the first letter itself is bīja)*

255b-256. Where there is no *bīja* or *piṇḍa*, there the previous letter of *padamantra* after *Praṇava* shall denote its presence. The rest is body through the others letters like a tree to be raised from there (*bīja*).

*(Letter is the bīja when bīja or piṇḍa is devoid of the mantra of saṃjñā or pada)*

257-258a. Where there is only *bīja* or *piṇḍa* without *pada*, there the letter '*a*' is admitted as the knower of the *kṣetra* (*bīja*). The remaining letters which are of the form of *piṇḍa* are *kṣetra*.

*(Even that which does not have 'a' comes under bīja and piṇḍa)*

258b-259. The stay of the mere *bīja* is to be treated as Brahma letter. *Bīja* is that which drops down by its nature. That is its form. It must be understood that the *piṇḍamantras* always rise like the seed.

*(Result of bījamantra)*

260-268. That mantra, having the feature of the seed, is the great Vaiṣṇava efficiency, which could not be counted numberless, for the number less things that are of different forms. It attains the state of seedless, as it is known, doing *japa*, meditating upon it, worshipping it, doing *homa* with it and by becoming one with it. This happens always in respect of the success of what is desired for the adepts, for the mantra forms of the Lord such as *piṇḍa*. However, its strong (good stability) rises from *piṇḍa*, multiplicity, rising from various worlds rises from *nāmamantra*. Acquisition of all status would happen from the knowledge of *pada*. Those two, whether having the *bīja* or *piṇḍa* of the mantras, offer the results of their own, but the first shall be considered as *pada*, as it is of the form of the knower of the *kṣetra* of the mantra and on account of which, Acyuta, the Lord of all stays in the form of

परिज्ञानाद्भवेत्किंतु पिण्डात् तत्स्थैर्यमुत्तमम् ।
नानात्वं नाममन्त्राच्च नानालोकान्तरोत्थितम् ॥ २६३ ॥
भवेत् सर्वपदप्राप्तिः परिज्ञानात् पदाभिधात् ।
सबीजं वा सपिण्डं वा मन्त्राणां यत्परं द्वयम् ॥ २६४ ॥
विदधाति फलं स्वं स्वं किन्त्वाद्यं भावयेत्पदम्[२७] ।
मन्त्रक्षेत्रज्ञरूपत्वाद् यस्मात् सर्वेश्वरोऽच्युतः ॥ २६५ ॥
व्याप्यव्यापकरूपेण वर्ततेऽनुग्रहेच्छया ।
व्याप्यरूपेण भूलोकाद् भोगादारभ्य चाखिलात् ॥ २६६ ॥
षाड्गुण्यमहिमान्तञ्च ददाति फलमुत्तमम् ।
स्वपदं भोगखिन्नस्य दिव्यदेहस्य कर्मिणः ॥ २६७ ॥
क्षेत्रज्ञबीजपिण्डात्मा निरावरणलक्षणः ।
ज्ञानं यदमलं शुद्धं संयच्छत्यात्मलाभदम् ॥ २६८ ॥

**[ जाग्रत्स्वप्नसुषुप्तितुर्यावस्थायां पदसंज्ञापिण्डबीजानाञ्च क्रमेण परस्परं शक्तिव्यक्तित्वम् ]**

शक्तिव्यक्तिमयत्वं च जागद्वृत्तौ पदात्मनः ।
एवं संज्ञात्मनः स्वप्नवृत्तेरेकत्वमस्ति च ॥ २६९ ॥
सुषुप्तिवृत्तेः पिण्डाख्यमन्त्रस्यैव महामते ।
बीजात्मनस्तुर्यवृत्तेः शक्तिव्यक्तित्वमस्ति वै ॥ २७० ॥
व्यक्तिज्ञानफलोपेता नियता यद्यपि स्मृता ।
भगवन्मन्त्रमूर्तीनां तथापि परमात्मनः ॥ २७१ ॥
आद्यस्य चातुरात्म्यस्य केवलस्याथवा विभोः ।
चतुष्प्रकारं यन्मन्त्रं विद्धि तन्मोक्षभूतिदम् ॥ २७२ ॥
अतोऽन्यथा यदुद्दिष्टममिश्रं मिश्रमेव हि ।
फलं भाववशाच्चैव तत्तथा विद्धि नान्यथा ॥ २७३ ॥

२७. परम् - पा

the pervaded and pervader in order to do favour. He offers the best result beginning from all enjoyments upto greatness of *ṣāḍguṇya.* He, who is affilicated by the enjoyments (of the world), gets a divine body and does *karman*, and to him, He offers His position. He (Lord), who is of the nature of self, *bīja* and *piṇḍa* have the features of being free from observation offers the stainless, pure knowledge which offers his ownself.

*(Pada, saṃjñā, piṇḍa and bīja manifest their neutral power in the order during the stages of waking, dream, deep sleep and fourth)*

269-273. Of that which is of the nature of *pada*, the stay in the waking condition is full of the manifestation of power. Thus there is uniqueness (*ekatva*) for that called *saṃjñā* in the state of dream, and O wise man! for the mantra called *piṇḍa* in the state of deep sleep. Power is really manifested for the seed in the fourth stage. Possession of the result of having the knowledge of manifestation is considered to be invariable. Yet among the mantra forms of Bhagavān, the mantra which is of four modes of the first *cāturātmya* or alone of the Lord is to be known as giving *mokṣa* and prosperity. Therefore what is otherwise indicated not mixed up with others or not mixed up, understand it as it is, as the result on account of devotion and not otherwise.

**[ प्रकारान्तरेण वर्णचक्रविन्यासक्रमः ]**

शृणुध्वमथ बीजानि सावधानेन चेतसा ।
शुचौ देशे मनोज्ञे च सुलिप्ते पुष्पभूषिते ॥ २७४ ॥

अथ विभवदेवमन्त्रोद्धारणार्थं प्रकारान्तरं वर्णचक्रमाह — **शृणुध्वम्** इत्यादिभिः ।

चन्दनक्षोदसंयुक्ते सुधूपेनाधिवासिते ।
विलिख्य मातृकाचक्रं भेदेनानेन वै पुनः ॥ २७५ ॥
येन सन्दृष्टमात्रेण शतधा याति कल्मषम् ।
प्रागादौ पञ्चवर्गान्तं मध्यान्तं मध्यतो लिखेत् ॥ २७६ ॥
यादयो नवनाभिस्था आदयः षोडशारगाः ।
कादयो नेमिगाः सर्वे पूर्वचक्रे यदक्षगम् ॥ २७७ ॥
तदस्मिन् प्रधिभूतं तु पूजयेद्विधिना ततः ।
शब्दब्रह्ममयं चक्रमर्घ्यपुष्पादिकैः क्रमात् ॥ २७८ ॥

**[ बीजमन्त्रोद्धारक्रमः ]**

तन्मध्यादुद्धरेदादौ सर्वेषां कारणं हि यत् ।
उदक्स्थमक्षरं चाक्षादरान्ताद्येन भूषितम् ॥ २७९ ॥
विद्धि सर्वेश्वरस्येदं बीजं निर्बीजकारणम् ।

तत्प्रकारः - यथोक्तलक्षणे शुचौ देशे पूर्ववच्चक्रमालिख्य तन्मध्ये अक्षस्थाने प्रागादितन्मध्यान्तं पञ्चवर्गान्तान् ङकार-ञकार-णकार-नकार-मकारान्विलिख्य, नाभौ यकारादिक्षकारान्तवर्णनवकम्, षोडशारेषु अकारादिस्वरान्, नेमिभागे ककारादिविंशति वर्णानि च विलिख्य 'पूर्वचक्रे' - पूर्वं-परादिमन्त्रोद्धारप्रकरणोक्ते चक्रे - यत्प्रणवाख्यं वर्णं तदस्मिन् चक्रे प्रथिगणे विलिख्य, पूर्वोक्तक्रमेणार्चयेत्।

अथ बीजमन्त्रोद्धारमाह — **तन्मध्यादुद्धरेदादौ** इत्यादिभिः । अक्षादुदक्स्थमक्षरं नकारमुद्धृत्य, अरान्ताद्येनानुस्वारेण भूषितं कुर्यात् । तत्सर्वेश्वरस्य बीजम् ।

एतदेवाब्जनाभस्य विसर्गसहितं स्मृतम् ॥ २८० ॥
नेमिवर्गाद्द्वितीयं वै ततोऽरात् षष्ठमक्षरम् ।
अष्टमं नाभिदेशाच्च तत्संख्यं नेमिमण्डलात् ॥ २८१ ॥
नेमिपूर्वमतो नाभेः सप्तमं पञ्चमारगम् ।
अराच्चतुर्दशं त्वक्षात्पश्चिमाशागतं हि यत् ॥ २८२ ॥

*(Method of drawing the wheel of letters in a different way)*

274-278. Listen to the seeds with an attentive mind. The wheel of the mother of letters in a pure and attractive place (ground) well smeared (with cow-dung) adorned with flowers, provided with sandal powders and fumigated by good incense, with these divisions, at the mere sight of which stains get (split) into hundred parts. The final letters[65] in the five groups in the east and others in the middle. The nine letters,[66] beginning from *'ya'* shall be in the nave, the sixteen vowels in the spokes and *'ka'* and others on the rim. What was, in the axle in the previously written, shall be the circumference. This wheel of *Śabdabrahman* shall be duly worshipped with *arghya*, flowers and others.

*(Selection of bījamantra)*

279-297a. At first, that which is the cause for all shall be picked up from the middle, that is, the syllable which is in the north from the axle (*n*) and joined with the last among the vowels (*anusvāra*) understand this to be the *bīja* of the Lord of all and is the cause for non-*bīja* (*ṅ*). This itself with *visarga* is held to be the *bīja* of Abjanābha (Padmanābha).[67] The second letter in the rim (*bha*), the sixth letter in the spoke is (*ū*), the eighth in the nave (*ha*), the eighth in the rim (*jha*), the first letter (*ka*) in the rim, the seventh in the nave

65. *ṅ, ñ, ṇ, n,* and *m*: This is according to another method of preparing *Mātṛkācakra.*
66. *ya, ra, la, va, śa, ṣa, sa, ha* and *kṣa.*
67. The names given in this text for the manifestations (*Vibhava* and *Prādurbhāva*) are mostly identical with those in the SS. IX.77-83 and Ahs. V. 50-56. Those which are contained in the LT. VI.19-25 are found to differ from the above but the difference lies only in the wordings which are either synonymous or slightly changed without affecting their meanings; *āloka:* light, seeing, denotes light, presence.

नेमेरेकादशं चाथ षोडशं च त्रयोदशम् ।
पञ्चमं नाभिदेशाच्च नेमेरेकोनविंशकम् ॥ २८३ ॥
तदन्तं सप्तमं चैव नवमं हि महामते ।
नाभेस्तृतीयं तदनु नेमेस्तत्संख्यमेव च ॥ २८४ ॥
द्वादशश्च बहिष्ठेभ्यो दशमं षोडशात्परम् ।
नाभिपूर्वं ततो वर्णं नेमेः पञ्चदशं हि यत् ॥ २८५ ॥
तुर्यसंख्यमराद्बीजं ततो नाभिचतुर्थकम् ।
षष्ठं नेमेश्चतुर्थं च मध्यमक्षात्तथा हरेत् ॥ २८६ ॥
तत्रैव पूर्वदिक्स्थं यद् बाह्याद्वै पञ्चमं ततः ।
अक्षाद्दक्षिणदिक्संस्थं नेमेरष्टादशं ततः ॥ २८७ ॥

एतदेव विसर्गसहितं चेद् अब्जनाभस्य बीजं भवति । ध्रुवबीजन्तु नेमिवर्गाद् द्वितीयं खकारः । अन्तबीजन्तु अरात् षष्ठमक्षरम् ऊकारः । एवं क्रमेण 'षष्ठं नाभेरचाहरेत्' इति पातालशयनबीजान्तं बोध्यम्।

सर्वे बीजाः कारणवत् पूर्वोक्तसर्वेश्वरबीजवत् मूर्ध्ना अनुस्वारेण योजनीयाः । प्रणवाद्या नमोन्ताश्च ज्ञेयाः । एतेषां बीजानां पद्मनाभादिपातालशयनान्तदेवाः वाच्याः । तथा चैषां प्रयोगः -

द्वितीयं नाभिदेशाच्च तदन्ते सप्तमारगम् ।
चतुर्दशमतो नेमेः षष्ठं नाभेरथाहरेत् ॥ २८८ ॥
सर्वे कारणवन्मूर्ध्ना योजनीयाः समासतः ।
प्रणवाद्या नमोऽन्ताश्च तेजसातीव निर्भराः ॥ २८९ ॥
पद्मनाभादयो देवा वाच्यास्तेषां क्रमेण तु ।
पद्मनाभो ध्रुवोऽनन्तः शक्त्यात्मा मधुसूदनः ॥ २९० ॥
विद्याधिदेवः कपिलो विश्वरूपो विहङ्गमः ।
क्रोडात्मा बडबावक्त्रो धर्मो वागीश्वरस्तथा ॥ २९१ ॥
देव एकार्णवशयः कूर्मः पातालधारकः ।
वराहो नारसिंहश्चाप्यमृताहरणस्तु वै ॥ २९२ ॥
श्रीपतिर्दिव्यदेहोथ कान्तात्माऽमृतधारकः ।
राहुजित्कालनेमिघ्नः पारिजातहरो महान् ॥ २९३ ॥
लोकनाथस्तु शान्तात्मा दत्तात्रेयो महाप्रभुः ।

(*sa*), the fifth in the spoke (*u*), the fourteenth in the spoke (*au*) that which is in the west from the axle (*ṇa*) eleventh in the rim (*da*) sixteenth in the rim (*dha*) thirteenth in the rim (*ta*) fifth in the nave (*śa*) nineteenth in the rim (*ba*), O wise man! the last letter in the rim (*bha*) the seventh in the rim (*ja*) the ninth in the rim (*ṭa*) the third in the nave (*la*) then the third in the rim (*ga*) the twelfth outside (rim) (*ḍha*) the tenth (*tha*) next to the sixteenth in the rim (*dha*) the first letter in the nave (*ya*) the fifteenth in the rim (*da*) the *bīja* is the fourth in the spoke (*ī*) the fourth in the nave (*va*) the sixth in the rim (*cch*) fourth from the rim (*gha*) and the middle of the axle (*ma*). Then that which is in the east (*ṅ*) the fifth from outside (rim) (*ca*) that which is in the south of the axle (*n*) the sixteenth in the rim (*pha*) the second in the nave (*ra*) the seventh in the spoke (*ṛ*) the fourteenth in the rim (*tha*) and the sixth in the nave (*ṣa*). All are briefly to have these at the top with *Praṇava* at the beginning and *namaḥ* at the end. They are excessively lustrous. Padmanābha and other gods are denoted by these in the order: Padmanābha, Dhruva, Ananta, Śaktyātman,[68] Madhusūdana, Vidyādhideva, Kapila, Viśvarūpa, Vihaṅgama, Kroḍātmā, Baḍabāvaktra, Dharma, Vāgīśvara, Ekārṇavaśaya[69] deva, Kūrma[70] who is Pātāladhāraka, Varāha, Nārasiṃha, Amṛtāharaṇa,[71] Śrīpati, Divyadeha, Kāntātma, Amṛtadhāraka, Rāhujit, Kālanemighna, Pārijātahara, the great Lokanātha, Śāntātma, Dattātrya, the great Lord

68. *Śaktyātmā* is found as Śaktiśa in LT. XI.19a, XX. 37b.
69. *Ekārṇavāntassāyī* (LT); *Ekārṇavaśaya* (SS), *Ekāmbhodhiśāyī* (Ahs).
70. *Kamaṭheśvara* (Ahs) and *Kamaṭhākti* (LT).
71. *Amṛtāharaṇa* is mentioned in *Piyūṣaharaṇa* in Ahs.

'ओं नं नमः । ओं खं नमः । ओं ऊम् नमः । ओं हं नमः । ओं टं नमः । ओं कं नमः । ओं सं नम। ओं उं नमः । ओं औं नमः । ओं णं नमः । ओं इं नमः । ओं धं नमः । ओं तं नमः । ओं शं नमः । ओं बं नमः । ओं भं नमः । ओं जं नमः । ओं टं नमः । ओं लं नमः । ओं गं नमः । ओं ढं नमः । ओं ठं नमः । ओं पं नमः । ओं यं नमः । ओं दं नमः । ओं ईं नमः । ओं वं नमः । ओं छं नमः । ओं घं नमः । ओं मं नमः । ओं ङंनमः । ओं चं नमः । ओं ञं नमः । ओं फं नमः । ओं रं नमः । ओं ॠं नमः । ओं थं नमः। ओं षं नमः । इत्यष्टत्रिंशद्बीजानि ।

न्यग्रोधशायी भगवानेकशृङ्गतनुस्ततः ॥ २९४ ॥
देवो वामनदेहस्तु सर्वव्यापी त्रिविक्रमः ।
नरो नारायणश्चैव हरिः कृष्णस्तथैव च ॥ २९५ ॥
ज्वलत्परशुधृग्रामो रामश्चान्यो धनुर्धरः ।
वेदविद्भगवान् कल्की पातालशयनः प्रभुः ॥ २९६ ॥
प्रादुर्भावगणो मुख्य इत्युक्तस्ते समासतः ।

**[ पिण्डमन्त्रोद्धारविधिः ]**

यथाक्रमोदितानां च देवानां विनिबोध तु ॥ २९७ ॥
पिण्डमन्त्रगणं मत्तः सावधानेन चेतसा ।
नाभेरष्टमबीजं यत् स्थितं तत्सप्तमोपरि ॥ २९८ ॥
तदधश्चोत्तरं चाक्षादरान्तेन विभूषयेत् ।
अथोत्तरं चाक्षदेशादादाय तदधो न्यसेत् ॥ २९९ ॥
बीजं नेमिद्वितीयं यन्मध्यान्मध्यं तदासने ।
अथारषष्ठसंरुद्धं कुर्याद्वै नाभि सप्तमम् ॥ ३०० ॥

अथ पिण्डमन्त्रोद्धारमाह— **यथाक्रमोदितानां च** इत्यादिभिः । नाभेरष्टमबीजं यद् हकारं तत्सप्तमोपरि सकारोपरि स्थितं कृत्वा, तदधः-सकारस्याधस्ताद् अक्षरादुत्तरं नकारं संयोज्य अरान्तेन-विसर्गेण भूषयेत्। पद्मनाभस्य पिण्डाक्षरमिदम् । उत्तरत्राप्येवंरीत्या बोध्यम् । तथा चैषां प्रयोगः-ह्स्नः । न्खमं । ह्स्यूं । हूं। ल्स्वं । क्स्लं । क्ष्रं । ह्स्यूं । ह्स्मं । ग्लुं । क्स्नुं । ख्स्कं । कस्व्यं । क्ष्स्वं । क्ष्वं । घ्रं । भ्रुं । द्भ्रं । क्ष्सं । स्त्रों। स्ल्वं । हूं । क्ष्लुं । ह्स्यूं । ज्स्वं । क्यं । स्त्र्यूं । स्वूं । क्ख्मं । ह्स्लं । न्य्रं । स्वं । क्षं । क्ष्मं । हूं । ह्यूं । स्ल्वों क्ष्रुं । क्ष्रूं । इत्यष्टत्रिंशत् पिण्डमन्त्राः ।

अष्टमं च तदूर्ध्वे तु एतद्विद्धि तृतीयकम् ।
नाभ्यष्टममथादाय अरात् षष्ठासनस्थितम् ॥ ३०१ ॥

Nyagradhaśāyī, Bhagāvan Ekaśṛṅgatanu, God Vāmanadeha, Trivikrama the all-pervading, Nara-Nārāyaṇa, Hari, Kṛṣṇa, Rāma bearing the blazing axe another Rāma bearer of the bow, Vedavid, Lord Kalki and Pātālaśayana. The host of manifestation (*prādurbhāva*) is important and is hence stated in brief.[72]

*(Picking up piṇḍamantra)*

297b-335a. Know the host of *piṇḍamantras* attentively from me for the deities stated in this order. The *bīja* which is eighth from the nave (*ha*) shall be placed above the seventh (*sa*) and join it with the letter (nasal) to the north in the axle (*na*) and the last letter in the spoke (*visarga*) (*kṣṇaḥ*). Then the letter to the north of the axle (*na*) shall be placed beneath the second in the rim (*kha*). Join this with the middle letter in the axle (*m*) as seat (*nkham*). The seventh in the nave (*śa*) shall be connected with the sixth in the spoke (*ū*) and the eighth in the nave (*ha*). This is the third mantra (*hsyūm*). Then take the eighth in the nave (*ha*) and the sixth in the spoke (*ū*) (*hūm*). Then the second in the nave (*ra*) shall be placed below. The third seventh and fourth from it are to be brought together (*lsu*) (to from the fifth). Take the first letter in the rim (*ka*) and place beneath it the fifth in the rim (*e*) and place still below it, the third in the rim (*l*) (*ksl*). Then the ninth letter in the nave (*kṣa*) shall have the second in the nave placed above it, (*kṣra*). This is the seventh *piṇḍa*. The fifth letter in the nave (*ya*) shall be

72. The *bījamantras* are fully given in the commentary.

ततो नाभिद्वितीयस्य क्रमेणाथो निवेश्य च ।
तदुद्देशात् तृतीयं च सप्तमं तुर्यमेव च ॥ ३०२ ॥
अथादाय च नेमेः प्राक् तदधो नाभिपञ्चमम् ।
तस्याप्यधस्तदुद्देशात् तृतीयं विनिवेश्य च ॥ ३०३ ॥
ततस्तु नवमं नाभेस्तस्योर्ध्वाधोगतं न्यसेत् ।
तत्रैव यद्द्वितीयन्तु तत्पिण्डं विद्धि सप्तमम् ॥ ३०४ ॥
अरात् षष्ठस्य चोर्ध्वे तु नाभिपूर्वं तु विन्यसेत् ।
सप्तमं चाष्टमं चापि ह्युपर्युपरि वै क्रमात् ॥ ३०५ ॥
अथाष्टमं नाभिदेशादारुढं सप्तमोपरि ।
तदधो मध्यगं चाक्षान्नवमं परिकीर्तितम् ॥ ३०६ ॥
भूयोऽरात्पञ्चमस्योर्ध्वे दद्यान्नाभितृतीयकम् ।
बाह्यात्तृतीयं तन्मूर्ध्नि पिण्डोऽयं दशमः स्मृतः ॥ ३०७ ॥
द्वितीयं नाभिदेशाच्च तत्तृतीयं तदूर्ध्वगम् ।
नेमेराद्यन्तमूर्ध्वे तु स्मृतमेकादशन्त्विदम् ॥ ३०८ ॥
अथो नाभिचतुर्थस्य सप्तमं विनिवेश्य च ।
तदधो नेमिपूर्वं तु एतद्द्वादशमं स्मृतम् ॥ ३०९ ॥
नेमेस्त्रिदशमादाय तदधो योजयेत्क्रमात् ।
सप्तमं च चतुर्थं च पूर्वं नाभेर्महामते ॥ ३१० ॥

अत्राद्यं पिण्डं विनाऽन्ये सर्वेऽप्यनुस्वारेण योज्याः। प्रणवादिनमोन्ताश्च चतुर्थ्यन्तपद्मनाभादिसंज्ञायुक्ताश्च कार्याः ।

अरषष्ठासनाः सर्वे पिण्डमेतत् त्रयोदशम् ।
नाभेश्चतुर्थमादाय तदूर्ध्वे सप्तमं न्यसेत् ॥ ३११ ॥
नवमं चापि तन्मूर्ध्नि एतद्विद्धि चतुर्दशम् ।
नेमेश्चतुर्थसंज्ञस्य ऊर्ध्वाधोभ्यां निवेश्य च ॥ ३१२ ॥
वर्णं नाभिद्वितीयं यत्तत्पञ्चदशमं स्मृतम् ।
यद्विंशसंख्यकं बाह्यादादायाराख्यमण्डलात् ॥ ३१३ ॥
सान्तिमेन च षष्ठेन युक्तं कुर्यादनन्तरम् ।
नेमेः सप्तमवर्णस्य ऊर्ध्वाधोभ्यां निवेश्य च ॥ ३१४ ॥

placed above the sixth in the spoke (*ū*) and the seventh and eighth are to be placed above (*hsyūm*) (eighth). Then the eighth from the nave (*h*) and placed above (*s*) to be put together with the letter in the middle in the axle (*m*) to be placed below (*hsm*) is the ninth (*piṇḍamantra*). The third in the nave (*l*) shall again be placed above the fifth in the spoke (*ū*). This is to be joined with the third outside (rim) (*ga*) above it (*glum*) and this is considered to be the tenth *piṇḍa* (mantra). Taking second from the nave (*sa*) is to have the third (from the nave) placed (*l*) above it and to be joined with the letters beginning and ending in the rim (*ka, kha*) and this is held to be the eleventh (*kbhra*). The fourth from the nave (*va*) and seventh in the same (*sa*) are to have the first in the rim (*ka*) and is to be considered as the twelfth *piṇḍamantra* (*ksvaṃ*). The thirteenth in the rim (*t*) shall have the seventh, fourth, O wise man! and the first in the nave below it (*sa, va, ya*) and (*svyūṃ*) with the sixth in the spoke (*ū*). This the thirteenth *piṇḍa (mantra)*. Take the fourth in the nave (*va*), put the seventh (*sa*) above it and also the ninth (*kṣa*) above it (*kṣsvaṃ*). Understand this to be the fourteenth (*piṇḍamantra*). The fourth in the rim (*gha*) shall have the second in the nave (*r*) above and below it (*ghram*). This is held to be the fifteenth. Taking the twentieth outside (rim) (*bh*), add the last and sixth in the spoke (*bh*) and (*ū*) (*bhūḥ*). (This is the sixteenth). The seventh in the rim (*ja*) shall have above and below, the second in the nave (*r*) (*jrm*). Know this to be the seventeenth. The ninth from the nave (*kṣa*) shall be placed on the seventh from the nave (*ha*) shall have the seventh (*ra*), add the thirteenth from the spoke above it (*o*). Fourth from the nave (*va*) shall have the third from it put above (*l*) (*lvo*). This is the nineteenth, know it. This is the twentieth, where the sixth (from the nave) is added (*sa*) (*slvo*). Second in the nave (*r*) is to be put above the eighth from the nave (*ha*) and have the sixth from the spoke (*ū*) below it (*hrūṃ*). This is the twenty-first. O Lāṅgalin! the ninth from the nave (*kṣa*) shall be placed above the third (*l*) (*kṣlum*). This is the twenty-second. Eighth and the seventh from the nave (*ha, sa*) and the second and first from the same (*ra, ya*) and

नाभिदेशाद् द्वितीयं यद् विद्धि सप्तदशं तु तत् ।
नवमं नाभिदेशाच्च सप्तमस्योपरि न्सयेत् ॥ ३१५ ॥
अथाष्टमं नाभिदेशात्कुर्यात्सप्तगमूर्ध्वगम् ।
द्वितीयमपि तस्याधस्तस्माद्वै नाभिमण्डलात् ॥ ३१६ ॥
अरात् त्रयोदशं चोर्ध्वे न्यूनविंशतिमं हि यत् ।
नाभेश्चतुर्थं तस्योर्ध्वे तत्तृतीयं तदूर्ध्वगम् ॥ ३१७ ॥
तत्रैव सप्तमं यद्वै विद्धि विंशतिमं त्विदम् ।
द्वितीयस्याष्टमं नाभेर्वर्णस्योर्ध्वे नियोज्य च ॥ ३१८ ॥
अरात् षष्ठं च तस्याधः कुर्यात्तदनु लाङ्गलिन् ।
नवमं नाभिदेशाच्च तृतीयस्योपरि न्यसेत् ॥ ३१९ ॥
द्वितीयं तदधः कुर्यात् त्रयोविंशतिमं शृणु ।
अष्टमं सप्तमं नाभेर्द्वितीयं प्रथमं ततः ॥ ३२० ॥
क्रमेण योजयेच्चैव अरात् षष्ठस्य मूर्धनि ।
नेमेस्सप्तममादाय तदधो नाभिसप्तमम् ॥ ३२१ ॥
तत्तृतीयं च तस्याधश्चतुर्विंशतिमं स्मृतम् ।
नाभेस्तृतीयं तस्योर्ध्वे द्वितीयं तस्य चोपरि ॥ ३२२ ॥
निवेश्य नेमिपूर्वं तु षड्विंशमधुनोच्यते ।
अरात् षष्ठासनं कुर्याद्वर्णं नाभितृतीयकम् ॥ ३२३ ॥
तदूर्ध्वे सप्तमं चैव अतोऽन्यमवधारय ।
न्यूनं विंशतिनेमेस्तु तस्योर्ध्वाधोगतं न्यसेत् ॥ ३२४ ॥
सप्तमं नाभिवर्णेभ्यस्त्वरवर्णाच्च पञ्चमम् ।
नेमेराद्यं द्वितीयं च आदाय तदधो न्यसेत् ॥ ३२५ ॥
मध्यमक्षान्महाबुद्धेरष्टाविंशतिमं स्मृतम् ।
नवमं सप्तमं नाभेस्तृतीयं च द्वितीयकम् ॥ ३२६ ॥
अथोत्तरस्थमक्षाच्च आदाय तदधो न्यसेत् ।
तृतीयं च द्वितीयं च नाभिदेशादनन्तरम् ॥ ३२७ ॥
नाभिद्वितीयमादाय सप्तमं तुर्यमेव च ।
तृतीयस्याथ वै नाभेर्वाह्यादाद्यन्तमूर्ध्वगम् ॥ ३२८ ॥

the sixth from the spoke is to be placed above (*hrsyūṃ*). This is the twenty-third. The seventh from the rim (*ja*) is to have, the seventh from the nave (*ra*) below it and the third from the nave (l) beneath it (*jslm*). This is the twenth-fourth. The second in the nave (*ra*) is to be put with the third (*l*) from the nave (*l*) with the first in the rim (*ka*) added to it (*krl*). This is said to be the twenty-fifth. The twenty-sixth has the sixth from the spoke (*ū*) and the third from the nave (*l*) with the seventh in the nave (*s*) placed above (*slūm*). The nineteenth from the rim (*b*) shall have above and below the seventh from the nave (*sa*) with the fifth in the spoke (*u*) added to it (*bsuṃ*). This is the twenty-seventh. The first and second in the rim are to be taken (*ka, kha*) with the one in the middle of the axle added to it (*m*) (*rkhṃ*). This is considered to be the twenty-eighth. The ninth and seventh in the nave (*kṣa, sa*) and third and second (from the same) (*lr*) make the twenty-ninth (*kssh*). The letter to the north of the axle (*n*) to have below it the third and second from the nave (*yr*). This is the thirtienth. The second in the nave (*r*) is to have the seventh and fourth (*ha*), (*va*) added to it (*hvrm*). This is the thirty-first. The third from the nave (*l*) is to have the first and last from outside (rim) placed above (*bhraṃ*). This is the thirty-second. The ninth in the nave (*kṣa*) is to be joined with the middle letter in the axle (*m*) (*kṣm*). This is the thirty-third. The eighth in the nave (*kṣa*) shall have the second (*ra*) above it. This is the thirty-

ततस्तु नवमं नाभेरक्षमध्यस्थमूर्ध्वगम् ।
अष्टमस्याथ वै नाभेरथ ऊर्ध्वे द्वितीयकम् ॥ ३२९ ॥
दद्यात् तदन्वरात् षष्ठं तस्यैवाधोगतं तु वै ।
अरात् षष्ठस्य चोर्ध्वेऽथ नाभिपूर्वं तु तत्परम् ॥ ३३० ॥
विनिवेश्याष्टमं चापि षट्त्रिंशमवधारय ।
सप्तमं च तृतीयं च चतुर्थं नाभिमण्डलात् ॥ ३३१ ॥
योजयित्वा तदूर्ध्वे चाप्यराणां त्रिदशं न्यसेत् ।
अथ यन्नवमं नाभेस्तृतीयं च द्वितीयकम् ॥ ३३२ ॥
तत्सप्तत्रिंशकं विद्धि नाभिदेशादथाहरेत् ।
अरात् षष्ठासनं पूर्वं द्वितीयं च तदूर्ध्वतः ॥ ३३३ ॥
नवमं चापि तस्योर्ध्वे पिण्डास्त्वद्यादिमं विना ।
अरान्ताद्येन वै मूर्ध्ना सर्वे कार्या ह्यलङ्कृताः ॥ ३३४ ॥
नमोऽन्ताः प्रणवाद्याश्च युक्तास्संज्ञापदैस्स्वकैः ।

**[ वैभवमुद्राप्रदर्शनादि ]**

अरान्ताद्यं विना यस्य यदूर्ध्वे वर्तते स्वरः ॥ ३३५ ॥
अधो वा नाभिपूर्वेण सह वा केवलं हितम् ।
अपास्य च ततः कुर्यात्सर्वेषां पूजनाय च ॥ ३३६ ॥
स्वेन स्वेन तु पिण्डेन सिह्मवच्चाङ्गकल्पना[२८] ।
नमः प्रणवसंज्ञाद्या जातिः कर्मवशात्पुनः ॥ ३३७ ॥
आ तदुक्तानुयजनान्मोक्षनिष्ठस्समाचरेत् ।
बीजपिण्डपदोत्थानां विनियोगं तु चाखिलम् ॥ ३३८ ॥
किन्त्वेषां वैभवी मुद्रा देयाऽऽराधनकर्मणि ।
तदङ्गमुद्राश्चाङ्गानां योज्या मन्त्रैः स्वकैः सह ॥ ३३९ ॥
सर्वं साधारमुद्दिष्टं सैंहमन्त्रोदितं मया ।
दीक्षापूर्वं हि मन्त्राणां चतुर्वर्गं[२९] हि साधनम् ॥ ३४० ॥

२८. अङ्गकल्पनाम् - A
२९. चातुर्वर्गम् - पा

fourth. The sixth in the spoke (*ū*) is to be added to the above (thirty-fourth) *kṣra* (*kṣrum*). This is the thirty-fifth. The first letter in the nave (*y*) shall be placed above the sixth in the spoke (*ū*) with the eighth in the nave (*h*) added to it (*hyū*). This is thirty-sixth. The seventh, the third and fourth in the nave are to be joined together (*sa, la, va*) and the thirteenth from the spoke (*o*) shall be placed above it (slvom). This is the thirty-sixth. Then ninth, third and second in the nave are to be joined together and joined with the second (*r*) (*kṣrūṃ*). This is thirty-seventh. The sixth in the spoke (*ū*) is to have the second (*r*) from the nave above it. The ninth (*kṣa*) above it are *piṇḍas* except the first (*kṣūrum*). All are to be adorned with the first and last in the spoke (*a* and *visarga*). They shall end in *namaḥ* and have *Praṇava* at the beginning with their names.[73]

*(Vaibhavamudrā)*

335b-340. That, above which there is a vowel or below it or the first in the nave (*ya*) except the first and last in the spoke shall be avoided, others could be used for worship. The parts are to be made strong with its own *piṇḍa*. The words *namaḥ praṇava* and *saṃjñā* should strengthen it. If the caste, which is due to *karman*, is there, one can fix his mind on *mokṣa* and attend to *anuyajana*[74] by apportioning the whole of the mantras arising from *bīja, piṇḍa* and *pada*. However, *vaibhavīmudrā*[75] is to be displayed in the act of worship. The *mudrās* which form part of it are to be applied to the parts with their mantras. All these are mentioned with support. I have stated *saiṃhāmantra*.[76] The mantras offer the results of four kinds[77] when they are acquired by undergoing initiation.

73. The *Piṇḍamantras* for the thirty-eight deities are shown in the commentary.
74. *Anuyajana:* attending to the act of worship in a secondary way, as he is not eligible for the main act.
75. *Vaibhavīmudrā:* This is not treated in any other text. Perhaps it (mudrā) gets this name while applying it to Vibhava deities.
76. *Saiṃhāmantra* which is treated in SS. ch. XVII is meant here.
77. *Caturvarga*: four pursuits in life— *dharma, artha, kāma* and *mokṣa*.

अथ तत्तत्पिण्डं विहायाकारादिस्वरैः वक्ष्यमाणविश्वत्रातृनृसिंहमन्त्रवद् हृदयाद्यङ्गकल्पनां, मूलभूतसात्वतोक्त-विश्वत्रातृनृसिंहकल्परीत्या सर्वेषां दीक्षायागाद्यनुष्ठानं, सर्वसाधारण्येन वैभवमुद्रादि विशेषांश्चाह — **अरान्ताद्यं विना यस्य** इत्यादिभिः ।

**[ पदमन्त्रोद्धारप्रकारः ]**

लक्षणं पदमन्त्राणामथेदानीं निबोधतु ।
यैर्विना लब्धसत्तानामर्चनं हि न जायते ॥ ३४१ ॥
विश्वातीताय विमलपदं विद्याविधायिने ।
पद्मनाभाय विश्वव्यापिने च तदनन्तरम् ॥ ३४२ ॥
चतुर्विंशाक्षरं विद्धि एतत्संख्यं परं शृणु ।
ज्योतीरूपाय पञ्चार्णं पदं गगनमूर्तये ॥ ३४३ ॥
ध्रुवाय दद्यात्तदनु परमं त्रयक्षरं ततः ।
पदप्राप्तिचतुर्वर्णं हेतवे त्र्यक्षरं त्विति ॥ ३४४ ॥
अनन्ताय पदं दद्यात्ततोऽपरिमिताय च ।
सर्वाश्रयाय तदनु तदन्ते धृतशक्तये ॥ ३४५ ॥
एतद्विंशतिसंख्यं च द्वाविंशार्णमतः शृणु ।
नमो भगवते कृत्वा वासुदेवाय वै ततः ॥ ३४६ ॥
सर्वशक्त्यात्मनेऽनन्तमूर्तये तु पदं त्विति ।
वीर्यात्मने महाशब्दं पुरुषाय पदं तु तत् ॥ ३४७ ॥
मोहमायापदं चैव ततो विध्वंसिने तु वै ।
सदोदिताय शब्दं तु सर्वशक्ते पदं ततः ॥ ३४८ ॥
नियोक्तव्यश्चतुर्वर्णः सप्तविंशाक्षरः स्मृतः ।
पदं वेदविदे विश्वरञ्जकाय ततो भवेत् ॥ ३४९ ॥
तदन्ते विश्वपतये ततो वै परमात्मने ।
एष विंशतिभिर्वर्णैः शृणु सप्तदशाक्षरम् ॥ ३५० ॥

अथ पदमन्त्रानाह — **लक्षणं पदमन्त्राणाम्** इत्यादिभिः । तथा चैषां प्रयोगः — "ओं विश्वातीताय विमलविद्याविधायिने पद्मनाभाय विश्वव्यापिने नमः"।"ओं ज्योतीरूपाय गगनमूर्तये ध्रुवाय परमपदप्राप्तिहेतवे नमः" । "ओं अनन्तायापरिमिताय सर्वाश्रयाय धृतशक्तये नमः" । "ओं नमो भगवते वासुदेवाय सर्वशक्त्यात्मनेऽनन्तमूर्तये नमः"।"ओं वीर्यात्मने महापुरुषाय मोहमायाविध्वंसिने सदोदिताय सर्वशक्तये

*(Selection of padamantra)*

341-408. Let the characteristic feature of *padamantras* be understood now. Worship does not take place without them for those which have come to existence. Understand it to have twenty-four syllables.[78] Take the words *viśvātītāya vimalapadam vidyāvidhāyin padmanābhāya viśvavyāpine.* Listen to its numbers. The words *jyotīrūpāya* has six letters, *gaganamūrtaye dhruvāya* are to be added, then the word *parama* with three syllables. Then *padaprāpti* with four letters and *hetave* in three letters.[79] The words *anantāya* and then *aparimitāya,* then *sarvāśrayāya* and *dhṛtaśaktaya* to be at the end. This contains twenty letters.[80] Listen to the *mantra* with twenty-two letters. Have *namo bhagavate,* then *vāsudevāya, sarvaśaktātmane* and the word *anantamūrtaye.*[81] Then *vīryātmane,* the word *puruṣāya* having the word (as an adjective) *mahā,* then the word *mohamayāya,* then *vidhvaṃsine,* then *sadoditāya* and the word

78. This is the *padamantra* of Padmanābha, the first deity among *Prādurbhāvas.*
79. This refers to the second deity Dhruva.
80. Ananta, the third deity is mentioned here.
81. Śaktyātmā is the fourth deity mentioned here.

नम:''।''ओं वेदविदे विश्वरञ्जकाय विश्वपतये परमात्मने नम:''।''ओं ज्ञानात्मने संवित्प्रकाशाशयाय शान्तरूपाय नम:''।''ओं अनन्तशक्तये सर्वव्यापिने जगन्मयाय विस्वरूपाय नम:''।''ओं सत्सत्त्वगुहाय परमहंसाय मानसचारिणे नम:''।''ओं यज्ञमूर्तये विश्वान्तर्वर्तिने भुवनवराहाय विभूतिस्वामिने नम:''। ''ओं नमो भगवते बडवाग्नये जगज्जलेन्धनप्रदीप्तवीर्याय फट् नम:''।

ज्ञानात्मने पदं कुर्यात्संविच्छब्दमत: परम् ।
पदं प्रकाशाशयाय शान्तरूपाय वै तत: ॥ ३५१ ॥
अनन्तशक्तये सर्वव्यापिने तदनन्तरम् ।
जगन्मयाय तदनु विश्वरूपाय वै पदम् ॥ ३५२ ॥
एकविंशतिभिर्वर्णैरयमुक्तोऽपरं शृणु ।
सत्सत्त्वपदमादाय गुहाशयपदं तत: ॥ ३५३ ॥
तत: परमहंसाय ततो मानसचारिणे ।
न्यूनविंशत्यक्षरश्चैव ततो यज्ञमूर्तये ॥ ३५४ ॥
पदमादाय तदनु विश्वान्तर्वर्तिने तु वै ।
ततो भुवनशब्दं तु वराहाय पदं त्वथ ॥ ३५५ ॥
विभूतिस्वामिने चेति चतुर्विंशाक्षरस्त्वयम् ।
नमो भगवते दद्यात्ततो वै बडवाग्नये ॥ ३५६ ॥
जगज्जलेन्धनपदं प्रदीप्तं पदमेव तु ।
वीर्याय फट् तदन्ते तु एतत्संख्यस्त्वयं स्मृत: ॥ ३५७ ॥
सर्वान्तश्चारिणे दद्यात्प्रसन्नपदमेव च ।
मूर्तयेऽथ पदं चैव दद्याद्धर्मात्मने पदम् ॥ ३५८ ॥
षोडशाक्षरमेतद्वै अतो गुह्यमतश्शृणु ।
सर्वविद्येश्वरायाथ दद्याद्वाक्पतये तत: ॥ ३५९ ॥
पदं पदवदादाय ततो वाग्विभवं त्विति ।
न्यूनविंशाक्षरो ह्येष त्वपरं कथयामि ते ॥ ३६० ॥
योगैश्वर्यप्रदायाथ योगनिद्रारसाय वै ।
नीरदाय पदं दद्याद्भगवज्जलशायिने ॥ ३६१ ॥
त्रिरष्टवर्णसंख्यश्च अयमेकाधिकस्तु वै ।
भगवत्पदमादाय अनन्तबलशक्तये ॥ ३६२ ॥

*sarvaśakte.*[82] The mantra with twenty-seven letters with four syllables is to be used. The words are *vedavide, viśvarañjakāya* and at the end *viśvapataye* and then *paramātmane.*[83] This contains twenty letters. Listen to the seventeen syllabled (mantra). The words *jñānātmane,* then the word *saṃvit, prakāśāśayāya* and *śāntarūpāya.*[84] Then *anantaśaktaye, sarvavyāpine, jaganmayāya* and *viśvarūpāya.*[85] This contains twenty-one syllables. Listen to another. Take the words *satsattvapada,* then *guhāśaya, paramahaṃsāya* and *mānasacāriṇe.*[86] This contains nineteen syllables. Then the words *yajñamūrtaye,* then the word *viśvāntarvartine* then the word *varāhāya* with *bhuvana* as an adjective to it and *vibhūtisvāmine.*[87] This contains twenty-four syllables. Then the words *namo bhagavate, baḍavāgnaye jagajjalenendhana* and the word *pradīptavīryāya* with *phaṭ* at the end.[88] Its number (of syllables) is twenty-four. The words: *sarvāntaścārine dadyāt prasanna* are adjective to *mūrtaye* and *dharmātmane.*[89] This contains sixteen syllables. Listen then to the secret — the words are *sarvavidyeśvarāya,* then *vākpataye,* words *vada vada* and then *vāgvibhavam.*[90] This contains nineteen syllables. I shall tell another. The words are *yogaiśvarya-pradāya yoganidrārasāya, nīrādāya* and *bhagavajjalaśāyine.*[91] This contains twenty-four letters, has one more than the following. Take the words *bhagavat* (as part of) *anantabalaśaktaye, tejomayāya, bhuvanadhṛte* and then the two syllabled word (*namaḥ*) to be used at the end (after the) word

82. The fifth deity Madhusūdana is stated here. The words *vīryātmane, mahāpuruṣa* and others in this mantra bring out the greatness of the slayer of Madhu.
83. SS. reads *viśvavyañjakāya* XXIII. 50b; Vidyādhideva is meant here.
84. Kapila is meant here.
85. Viśvarūpa is stated here.
86. *Vihaṅgama* is meant here. Bird, here the word *paramahaṃsa* indicates *haṃsāvatāra.* Cf. Viṣṇu, of which there is reference in Bh. P. XI. 13; for a description of this, see SS. XII. 39-43; the word *guhāśaya* in the text has the word *āśaya* which is dropped in the commentary.
87. *Kroḍātmā* (*Varāha*) is meant here; the word *yajñamūrtaye* of *yajñapuruṣa.* SS. XII.46b.
88. *Baḍavāvaktra* is the deity meant here. The text reads *Baḍavāgnaye,* SS. reads *Vājivaktra* XII.52b; LT XI.20a and Ahs. V. 51b, also read the same. *Baḍavānala,* which is submarine fire, could not have been meant as having a form of God. Probably *Vājivaktra* is Vājivadana or Hayagrīva.
89. Dharma is the deity here.
90. Vāgīśvara is meant here.
91. God is Ekārṇavaśaya, lying in the ocean which has nothing else like the world there.

तेजोमयाय भुवनधृतेऽथ द्व्यक्षरं पदम् ।
तदन्ते विनियोक्तव्यं पदं वै कच्छपात्मने ॥ ३६३ ॥
षड्विंशार्णक्रमं विद्धि मन्त्रं मन्त्रविदांवर ।
यज्ञाङ्गदेहमादाय महापदमतः परम् ॥ ३६४ ॥
वराहाय ततो दद्यात्पुराणपुरुषाय वै ।
दद्यात्ततः प्रजाशब्दं तदन्ते पतये पदम् ॥ ३६५ ॥
चतुर्विंशाक्षरं मन्त्रमेतन्मन्त्रविदांवर ।

''ओं सर्वान्तश्चारिणे प्रसन्नमूर्तये धर्मात्मने नमः''।''ओं सर्वविद्येश्वराय वाक्पतये वद वद वाग्विभवं नमः''।''ओं योगैश्वर्यप्रदाय योगनिद्रारसाय नीरदाय भगवज्जलशायिने नमः''।''ओं भगवदनन्तबल-शक्तये तेजोमयाय भुवनधृते कच्छपात्मने नमः''।''ओं यज्ञाङ्गदेहाय महावराहाय पुराणपुरुषाय प्रजापतये नमः'' ॥

नमो भगवते कृत्वा नारसिंहाय वै ततः ॥ ३६६ ॥
तेजोनिधे पदं दद्यात्पदं हनहनेति च ।
ततो विकर्मजात्यं वै शब्दं पञ्चाक्षरं भवेत् ॥ ३६७ ॥
दुष्कृतं हि तदन्ते वै सप्तविंशाक्षरस्त्वयम् ।
आदायामृतमूर्ते वै ततो ज्ञानपरात्मने ॥ ३६८ ॥
सर्वेश्वराय भगवन्न्यूनविंशाक्षरस्त्वयम् ।
आदायपुण्डरीकाक्ष पदं वै परमेश्वर ॥ ३६९ ॥
ततस्सकलशब्दन्तु सुखसौभाग्य वै पदम् ।
निधे वाञ्छितशब्दन्तु ततस्सिद्धिप्रदेति वै ॥ ३७० ॥
पदं चाखिलदुःखेति ततस्तु शमनाग्नये ।
आनन्दसुन्दरपदं ततो लक्ष्मीपदं न्यसेत् ॥ ३७१ ॥
पतये शब्दमुच्चार्य पञ्चाशार्णं त्रिरुज्झितम् ।
सदसत्पदमादाय मूर्तये तदनन्तरम् ॥ ३७२ ॥
विश्वोत्तमाय तदनु ततोऽमृतनिधे तु वै ।
षोडशार्णस्त्वयं मन्त्र उक्तः कान्तात्मने विभो ॥ ३७३ ॥
पुरुषोत्तमाय शब्दन्तु ततोऽप्रतिहतेति च ।
शक्तयेऽथ पदं दद्यात्सर्वेश्वरपदं ततः ॥ ३७४ ॥

*kacchapātmane.*[92] O best among those who know the mantras! understand the mantra as having twenty-six syllables. The words: *yajñāṅgadeha, mahā* (adjective), *varāhāya,* then *purāṇapuruṣāya,* then the word *prajā* (as part of) *prataye* at the end.[93] O best among those who know the mantra! this mantra has twenty-four syllables. Take the words *namo bhagavate, nārasiṃhāya, tejonidhe, hana hana,* then *vikarmajātyam* a word with five letters, and the word *duṣkṛtam* at the end.[94] This has twenty-seven syllables. Taking the word *amṛtamūrte,* add then *jñānaparamātmane, sarveśvarāya bhagavan.*[95] This contains nineteen letters. Taking the word *puṇḍarīkākṣa,* add *parameśvara,* the word *sakala* (as part of) *sukhasaubhāgya, nidhe* (forming part of it), the word *vāñchita* (as part of) *siddhiprada, akhiladuḥkha* (as part of) *śamanāgnaye - ānandasundara* word (part of) Lakṣmī, and the word *pataye* is to be uttered.[96] This contains three less then fifty letters. Take the word *sadasat* and *mūrtaye* (as part of it), *viśvottamāya* and *amṛtanidhe.*[97] This contains sixteen letters, O Lord! with a desirable nature (*kāntātmane*). The word *puruṣottamāya* shall be followed by *apratihata* and then the word *śaktaye* (forming part of it) then the word *sarveśvarāya samagrograbhaya* and *nivāraṇāya* (as part of it).[98] This *mantra* with twenty-seven letters is stated. Listen to another. Taking the word *niyantre,* add *viśvahetave* at the end and *parabrahma* with *setave* and *oṃ.*[99] This *mantra* is stated to have sixteen letters. Then the word *apratima* shall be taken at first, *prabhāvam* after that, then *mahāvibhūte,* then *mahāmāyā, darśaka* (as part of the former) then (as its part) *tālaketave.*[100] This mantra has twenty-four

92. *Kūrma* is meant here. *Pātāladhāraka* is used to qualify the word *kūrma.* This word does not occur in LT and Ahs. SS (XII.71a) has the word *nimagnoddharaṇakṣama* meaning capable of lifting up what is drowned, evidently the mountain that is sunk in the sea and God had to assume the form of *Kūrma* and keep it in its place so that it could be effectively as a chrurning rod. Perhaps the word *pātāladhāraka* means that the hill has gone down to the region *pātāla* from where God, as *Kūrma,* supported it.
93. *Varāha* form is stated here.
94. *Narasiṃha's* form is meant here; *vikarmajātya duṣkṛta:* evil act which belongs to the class of *vikarma. Vikarma* means variety in practices. Vide: *Tātparyacandrikā* of Vedāntadeśika on Rāmānuja's *Gītābhāṣya* on Gītā IV.17b; all *karmas* are meant here, by doing them evil results alone would follow.
95. *Amṛtāharaṇa* form is meant here; for description see Pauṣ. S. XXXVI. 215.
96. Śripati is stated here; the text contains the word *divyadeha,* divine bodied.
97. This is the mantra of Amṛtadhāraka.
98. Kālanemighna's mantra.
99. This is Parijātahara's mantra.
100. Lokanātha's mantra.

'ओं नमो भगवते नारसिंहाय तेजोनिधये हन हन विकर्मजात्यं दुष्कृतं नमः' । 'ओं अमृतमूर्ते ज्ञानपरात्मने सर्वेश्वराय भगवन् नमः' । 'ओं पुण्डरीकाक्षपरमेश्वरसकलसुखसौभाग्यनिधे वाञ्छितसिद्धिप्रदाखिलदुःखशमनाग्नये आनन्दसुन्दरलक्ष्मीपतये नमः' । 'ओं सदसन्मूर्तये विश्वोत्तमायामृतनिधये नमः' । 'ओं पुरुषोत्तमायाप्रतिहतशक्तये सर्वेश्वराय समग्रोग्रभयनिवारणाय नमः' ।

समग्रोग्रभयेत्यत्र निवारण ततः परम् ।
सप्तविंशाक्षरो मन्त्र उक्तश्चातः परं शृणु ॥ ३७५ ॥
नियन्त्रे पदमुद्धृत्य तदन्ते विश्वहेतवे ।
परब्रह्मसमेतं च सेतवे ओमनन्तरम् ॥ ३७६ ॥
मन्त्रो द्विरष्टवर्णश्च कथितोऽयं ततः परम् ।
पदमप्रतिमेत्यादौ प्रभवं तदनन्तरम् ॥ ३७७ ॥
महाविभूते तदनु महामायापदं ततः ।
अथ दर्शकशब्दन्तु तदन्ते तालकेतवे ॥ ३७८ ॥
चतुर्विंशाक्षरो मन्त्रस्त्वयमुक्तस्समासतः ।
शान्तात्मने पदं दद्यात्तदन्ते यम विन्यसेत् ॥ ३७९ ॥
नियमाश्रयाय दद्यात् परमर्द्धिदयाय च ।
नारायणाय शब्दन्तु पूर्वसंख्यासमं स्मृतम् ॥ ३८० ॥
भवभङ्गपदं चैव कारिणे तदनन्तरम् ।
ततो भगवते शब्दं दत्तात्रेयाय वै ततः ॥ ३८१ ॥
वर्णाश्रमपदं चाथ धर्मशब्दमतः परम् ।
परिग्रहाय प्रणवमष्टाविंशाक्षरः स्मृतः ॥ ३८२ ॥
सर्वलोकमयायेति सर्वज्ञाय पदं ततः ।
शब्दं विश्वात्मने चाथ विमलेतिपदं ततः ॥ ३८३ ॥

"ओं नियन्त्रे विश्वहेतवे परब्रह्मसेतवे ओं नमः"। "ओं अप्रतिमप्रभावमहाविभूते महामायादर्शकतालकेतवे नमः"। "ओं शान्तात्मने यमनियमाश्रयाय परमर्धिप्रदाय नारायणाय नमः"। "ओं भवभङ्गकारिणे भगवते दत्तात्रेयाय वर्णाश्रमधर्मपरिग्रहाय ओं नमः"। "ओं सर्वज्ञाय विश्वात्मने विमलसर्वेश्वराय न्यग्रोधशयनाय नमः"।

सर्वेश्वराय न्यग्रोधशयनाय पदं त्वथ ।
त्रयोविंशत्यक्षरश्च त्वथ चान्यं निबोधतु ॥ ३८४ ॥

letters is stated in brief. The word *śāntātman* is to be taken and the word *yama* is to be put at its end, *niyamāśramāya* is to follow it and then *paramardhidayāya*, and then the word *nārāyaṇāya*.[101] The number (of the syllables) is the same as before. The word *bhavabhaṅga* and the word *kāriṇe* after that are to be added the word *bhagavate* and then *dattātreyāya*,[102] then the word *varṇāśrama*, the word *dharma* next to it (as part of it) and *parigrahāya* (as part of it) and then *praṇava*. This is held to contain twenty-eight syllables. The word *sarvalokamayāya*[103] is to be followed by the word *sarvajña*, then the word *viśvātmane*, then the word *vimala* (as part of next), then *sarveśvarāya* and then the word *nyagrodhaśayanāya*.[104] This has twenty-three letters. Let another (mantra) be listened to. Taking the word *bhūta*, the word *bhāvanāya* is to be added to it (as its part). Then the word *viśvātmane* and the word *vimala* (as part of *niketanāya*), add this to the word *kandharāya*.[105] This chief mantra is considered to have twenty-two letters. The word *viṣṇave* is to be taken and then *nirastāstrāya* then the word *brahmamayāya*, then *jaṭine*, *daṇḍine* and then the word *vidita* (as part of) *vibhava* at the end of it.[106] This mantra has twenty-six letters. Let a mantra other than this be known. Take the words *sarva*, then *vyāpine* (part of the former) *sahasrārciṣe*, an auspicious five lettered word *trivikramāya*, *aparimitāya* (part of) and *prabhāvāya*. This contains twenty-three letters.[107] The words to be taken are *naranāthāya*, *puruṣapravarāya*, *ātmadhyānaparāya* and the two lettered *ṇāya*.[108] This contains twenty-one letters. Understand that which is other than this. The word *nārāyaṇāya* is to be placed, then the word *nirati* (part of) *śayānandamayāya*, then the word *nirabhimāna* (part of) *padāsaktāya*[109] and this has twenty-five letters. Take the word *parāya*, then *paramātmane*, *yogeśvarāya* and *haraye*.[110] This mantra has

101. This is Śāntātma's mantra. The text reads *paramardhidayāya* while the commentary reads *paramardhipradayāya*.
102. Dattātreya is the deity.
103. The word *Sarvalokamayāya*, which occurs in the text, is missing in the commentary.
104. *Nyagrodhaśāyin* is the Lord here. This refers to the Lord lying as a child on the banyan leaf during deluge; vide: SS. XII.118.
105. This mantra must relate to *Ekaśṛṅgatanu*, following as it Nyagrodhaśāyī; cf. SS. VII.121.
106. Vāmana is the deity.
107. Trivikrama has this mantra.
108. This is the mantra of Nara.
109. Nārāyaṇa is the deity.
110. This mantra is of Hari.

भूतशब्दमथादाय भावनाय पदं ततः ।
शब्दं विश्वात्मने चाथ विमलेति पदं ततः ॥ ३८५ ॥
निकेतनाय तदनु कन्धराय पदं ततः ।
अयं विंशतिभिर्वर्णैर्द्व्यधिकैर्मन्त्रराट् स्मृतः ॥ ३८६ ॥
विष्णवे पदमादाय निरस्तास्त्राय वै ततः ।
पदं ब्रह्ममयायाऽथ जटिने दण्डिने ततः ॥ ३८७ ॥
दद्याद्विदितशब्दं वै तदन्ते विभवाय च ।
षड्विंशार्णस्त्वयं मन्त्रः परमस्मान्निबोधतु ॥ ३८८ ॥
सर्वशब्दमथादाय व्यापिने तदनन्तरम् ।
पदं सहस्रार्चिषे च दद्यात्पञ्चाक्षरं शुभम् ॥ ३८९ ॥
त्रिविक्रमायाथ पदं ततोऽपरिमिताय वै ।
प्रभावाय पदं दद्यात्रयोविंशाक्षरः स्मृतः ॥ ३९० ॥
नरनाथाय शब्दन्तु पुरुषप्रवराय वै ।
आत्मध्यानपरायेति णाय वै द्व्यक्षरं ततः ॥ ३९१ ॥
एकविंशाक्षरो मन्त्रस्त्वतोऽन्यमवधारय ।
नारायणाय शब्दन्तु दद्यान्निरति वै पदम् ॥ ३९२ ॥
शयानन्दमयायेति पदं निरभिमान वै ।

"ओं भूतभावनाय विश्वात्मने विमलनिकेतनाय कन्धराय नमः" । "ओं विष्णवे निरस्तास्त्राय ब्रह्ममयाय जटिने दण्डिने विदितविभवाय नमः"।"ओं सर्वव्यापिने सहस्रार्चिषे त्रिविक्रमायाऽपरिमितप्रभावाय नमः" । ओं नरनाथाय पुरुषप्रवराय आत्मध्यानपरायणाय नमः" ।

पदासक्ताय तदनु पञ्चविंशाक्षरस्त्वयम् ॥ ३९३ ॥
पराय पदमादाय ततो वै परमात्मने ।
योगेश्वराय हरये मन्त्रोऽयं षोडशाक्षरः ॥ ३९४ ॥
सप्तार्णं पदमादाय प्राङ्नमः परमात्मने ।
कृष्णाय शब्दं तदनु कमलं त्र्यक्षरं ततः ॥ ३९५ ॥
दलशब्दं तु विततं नेत्राय तदनन्तरम् ।
ब्रह्मिष्ठाय ब्रह्मणे वै अष्टविंशाक्षरस्त्वयम् ॥ ३९६ ॥

sixteen letters. Taking the seven lettered word with *namaḥ* , *paramātmane* at the beginning, then the words are to be worded are Kṛṣṇa, then the three lettered *kamalam* (part of) *dala, vitata* and next *netrāya*, then *brahniṣṭhāya* and *brahmaṇe.*[111] This contains twenty-eight letters. Taking the word *bhagavat*, the words to be added to it are *yugāntadahana* (part of) *dīptaye*, then the word *saṃsāra* (part of) *bandha, viccheda* and *karte.*[112] This is held to have twenty-two letters. The words to be taken[113] then are *cāturmūrtaye, caturgatimayāya śaraśārṅgabhṛte, śaradindīvaratviṣe*, then *bhagavate, abhirāma* and then *śarīrāya*. This has thirty-eight letters. The words to be taken then are *viśada, paramārtha vedavide, viduṣe, vyāpakāya* and *svāmin.*[114] This has twenty-letters. Listen to another. The word *garuḍa* shall be followed by (its part) *vāhana*, then *sarvaśastrāstrodyata*[115] (part of) *śamayā, aśubham*, then *dhuna, dhuna,*

111. Kṛṣṇa is the deity.
112. Paraśurāma is the deity, *saṃsārabandhavicchedakartre,*

    असङ्गशक्त्या भगवान् सत्कुठाराभिधानया ।

    छिनत्ति बद्धमूलान् य: कर्मवृक्षांस्तु कर्मिणाम् ॥ SS. XII.149.
113. The word *caturmūrti* must refer to the four forms: Śrī Rāma, Lakṣmaṇa, Bharata and Śatrughna. The word *caturgati* may refer to the four states — *jāgrat, svapna, suṣupti* and *turya*. The word *śaraśārṅgabhṛt* may be only Viṣṇu whose bow is called Śārṅga. It is also used to mean Śrī Rama. Vide:

    शार्ङ्गधन्वा हृषीकेश: पुरुष: पुरुषोत्तम: ।

    अजित: खड्गधृद्विष्णु: कृष्णश्च बृहद्बल: ॥ *Rāmāyaṇa;* Yuddha 120.15

    cf. दशेन्द्रियाननं घोरं यो मनोरजनीचरम् ।

    विवेकशरजालेन शमं नयति योगिनाम् ॥ SS. XII.151

    Śl. 398b is repeated as part of 401; this must be part of 401.
114. The commentary reads *svasmin* in the place of svāmin. This is the mantra of *Vedavid.* This refers to the form of Viṣṇu, perhaps an *aṃśāvatāra* as Vyāsa. The latter divided the Vedas and hence got that name. Vide: वेदं विव्यास यस्मात्स व्यास इत्यभिधीयते । Mbh. Ādi. 64-130. Here too, it is said that he classified the single Veda into four — Ṛk, Yajur, Sāman and Atharva. Vide: SS. XII. 156b; but *Vedavid* cannot mean Vyāsa, as that name means one who knows the Vedas.
115. The difference between *astra* and *śastra* lies in the former thrown at the enemy after meditating upon it, and the latter is hurled at the enemy with the hands.

    Vide: निधाय मोक्षणाच्चैव हन्यन्ते सर्वशत्रव: । धरायां च निपात्यन्ते तदस्त्रमिति कीर्तितम् । येन हस्तगतेनैव हन्यन्ते सर्वशत्रव: । तच्छस्त्रमिति प्रोक्तं क्रमादसिगदादि च ॥ SKS. Ṛṣi. 10. 38-39.

भगवत्पदमादाय युगान्तदहनेति च ।
दृप्तयेऽथ पदं दद्यात्संसारपदमेव हि ॥ ३९७ ॥
बन्धविच्छेदकर्त्रे वै द्वाविंशार्णस्त्वयं स्मृतः ।
दद्याद्विशदशब्दं वै परमार्थपदं ततः ॥ ३९८ ॥
पदं चतुर्मूर्तये वै चतुर्गतिमयाय च ।
शरशार्ङ्गभृते दद्याच्छरदिन्दीवरत्विषे ॥ ३९९ ॥
ततो भगवते दद्यादभिरामपदं ततः ।
शरीराय पदं चैव त्वष्टत्रिंशाक्षरं स्मृतम् ॥ ४०० ॥
दद्याद्द्विशदशब्दं वै परमार्थपदं ततः ।
ततो वेदविदे शब्दं विदुषे व्यापकाय च ॥ ४०१ ॥

'ओं नारायणाय निरतिशयानन्दमयाय निरभिमानपदासक्ताय नमः'।'ओं पराय परमात्मने योगेश्वराय हरये नमः'। 'ओं नमः परमात्मने कृष्णाय कमलदलविततनेत्राय ब्रह्मिष्ठाय ब्रह्मणे नमः'। 'ओं भगवन्युगान्तदहनदीप्तये संसारबन्धविच्छेदकर्त्रे नमः'। 'ओं चतुर्मूर्तये चतुर्गतिमयाय शरशार्ङ्गभृते शरदिन्दीवरत्विषे भगवतेऽभिरामशरीराय नमः'।

स्वामिंस्तदनु वै दद्याद्द्व्यक्षरं चापरं पदम् ।
अयं विंशतिभिर्वर्णैरुक्तस्त्वन्यमतः शृणु ॥ ४०२ ॥
दद्याद्गरुडशब्दन्तु तदन्ते वाहनेति च ।
सर्वशस्त्रास्त्रोद्यतेति शमयाऽशुभमेव च ॥ ४०३ ॥
ततो धुन धुनादाय कर्मबन्धांस्तथोच्चरेत् ।
धर्मं पाहि ततो दद्याद् जह्यधर्मं ततोद्धरेत् ॥ ४०४ ॥
चतुस्त्रिंशाक्षरो मन्त्र एष वक्ष्याम्यतः परम् ।
संहारमूर्तये शब्दं कालवैश्वानरार्चिषे ॥ ४०५ ॥
पातालशयनायेति त्वज्ञाननिगलेति वै ।
निचयं हन वीप्साऽतः प्रणवं तदनन्तरम् ॥ ४०६ ॥
पञ्चत्रिंशाक्षरो ह्येष सर्वसिद्धिकरः स्मृतः
प्रणवालङ्कृतास्सर्वे नमस्कारविभूषिताः ॥ ४०७ ॥
संस्कृताः पूजिताश्चैव ध्यानजप्ता विशेषतः ।
तत्रास्ति यत्र यच्छन्ति भक्त्या सत्कर्मणां भुवि ॥ ४०८ ॥

*karmabandhān* (is to be uttered), *dharmam pāhi*, then *jahyādharmam.*[116] This mantra contains thirty-four letters. I shall then tell the words *saṃhāramūrtaye, kālavaiśvānarārciṣe, pātālaśayanāya, ajñānanigala* (part of) *nicayam hana hana*, then *praṇava.*[117] This which has thirty-five syllables is held to bring all (kinds of) success. All are to be decorated with *praṇava* and *namaskāra.* They are perfect, adored and particularly meditated upon and *japa* done with them. That is not there which they would not give to these by whom the good deeds done on earth with devotion.[118]

116. Kalkin is the deity here; vide: SS. XII. 157-162.
117. This mantra is of Pātālaśayana; vide: SS. XII.163-175.
118. *Bhuvi:* on earth.

**[ किरीटादिलाञ्छनमन्त्रोद्धारः ]**

अथ लाञ्छनमन्त्राणां सास्त्राणां लक्षणं शृणु ।
सहस्रदीधिति पदं दद्याच्छुरित वै ततः ॥ ४०९ ॥
विग्रहाय दशार्णञ्च त्र्यधिकं मकुटस्य च ।
आदाय वाञ्छितपदं ततः सिद्धिप्रदाय वै ॥ ४१० ॥

"ओं विशदपरमार्थवेदविदे विदुषे व्यापकाय स्वामिन् नमः" । "ओं गरुडवाहन सर्वशस्त्रास्त्रोद्यत-शमयाऽशुभं धुन धुन कर्मबन्धान् धर्मं पाहि जह्यधर्मं नमः" । "ओं संहारमूर्तये कालवैश्वानरार्चिषे पातालशयनाय अज्ञाननिगलनिचयं हन हन ओं नमः" इत्यष्टत्रिंशत्पदमन्त्रः ।

अथ तेषां किरीटादिलाञ्छनमन्त्रान्, चक्राद्यायुधमन्त्रांश्चाह — **अथ लाञ्छनमन्त्राणाम्** इत्यादिभिः ।

महाचिन्तापदं दद्यान्मणये तदनन्तरम् ।
विद्धि पञ्चदशार्णञ्च दशार्णमपरं शृणु ॥ ४११ ॥
सर्वलक्षणशब्दन्तु ततस्सम्पत्प्रदाय वै ।
सौभाग्यशब्दमादाय जननि त्र्यक्षरं ततः ॥ ४१२ ॥
सर्वप्रदे तु तदनु अयमेव दशाक्षरम् ।
प्राणात्मनेऽथ सत्याय विद्धि सप्ताक्षरं त्विदम् ॥ ४१३ ॥

**[ चक्राद्यायुधमन्त्रोद्धारः ]**

कालकर्त्रेऽथ चक्राय फडष्टार्णं प्रकीर्तितम् ।
विश्वात्मने पदं दद्यात्ततो विश्वप्रदाय च ॥ ४१४ ॥
नवाक्षरमिदं विद्धि परमष्टाक्षरं शृणु ।
समादाय पदं विद्ये ततो विद्येश्वरार्चिते ॥ ४१५ ॥
प्राक्छब्दमूर्तये कुर्याच्छङ्खायाष्टाक्षरः स्मृतः ।
पदं रसनिधे कुर्यात् भीमशब्दमतः परम् ॥ ४१६ ॥
भीषणाय तदन्ते वै दशाक्षरमिदं स्मृतम् ।
प्राग्भुवनाधिपतये स्तम्भभूताय वै पदम् ॥ ४१७ ॥
त्रयोदशाक्षरं विद्धि ततोऽन्यमवधारय ।
पदमिन्द्रियकोशाय इष्वस्त्राय दशाक्षरम् ॥ ४१८ ॥
कल्पान्तानिलघोषाय विद्युल्लसित वै पदम् ।
प्रभाय षोडशार्णं तु नवाक्षरमतश्शृणु ॥ ४१९ ॥

*(Selection of mantras for the marks like crown and others)*

409-413. Listen to the features of the mantras of marks and with the weapons. The word *sahasradīdhiti* is to be taken with the word *churita* and to this are to be added *vigrahāya*. This has thirteen letters and this is the mantra of the crown.[119] Then the words *vānchita, siddhipradāya, mahācintā* and *maṇaye* (as part of it) are to be added then. Understand this to have fifteen letters.[120] Listen to another having ten letters.[121] The words are *sarvalakṣaṇa* and then *sampatpradāya*.[122] The word *saubhāgya* is to be taken and the three lettered *janani* is to be added to it. This must be joined with *sarvaprade* at the end. This is ten-lettered mantra. Then understand this (mantra) *prāṇātmane* and *satyāya* having seven letters.[123]

*(Selection of the mantras of discus and other weapons)*

414-428a. The mantra of the discus *kālakartre cakrāyta phaṭ* having eight syllables.[124] *Viśvātmane* is the word to be followed by *viśvapradāya*. This, understand, has nine syllables.[125] Listen to another with eight syllables. Take the word *vidye* and join it with *vidyeśvarārcite*.[126] The word *śabdamūrtaye* is to be joined with *śaṅkhāya*[127] and (this) mantra has eight syllables. The word *rasanidhe* is to be taken with the word *bhīma* and then *bhīṣaṇāya* at the end. This is held to contain ten letters.[128] The words (are to be taken) *prāgbhuvanā-dhipataye* and *stambhabhūtāya* make (a mantra). Know them to have thirteen syllables.[129] Understand another (having) (the words) *indriyakośāya* and *iṣvastrāya*,[130] in the letters. The words *kalpāntānilaghoṣāya* and *vidyullasita* and *prabhāya* (as part of it) make (a mantra) of sixteen-letters.[131] Listen to the

119. This is the mantra of the crown.
120. This is Kaustubha's mantra.
121. *Sarvalakṣaṇasampatpradāya* which would give wealth having all good traits. This is the mantra of Śrīvastsa.
122. This is the mantra of Vanamālā.
123. This is the mantra of Satya. Vide: Ahs. XXXIV. 82-83.
124. This the mantra of discus.
125. This is the mantra of *padma*.
126. This mantra is that of the mace *(gadā)*.
127. This is the mantra of conch.
128. This is Lāṅgalamantra.
129. This is the mantra of *musala*.
130. *Iṣvastra:* bow, could it mean quiver?
131. Śārṅga: Viṣṇu's bow is meant.

महामायापदं दद्याद् बन्धवर्णद्वयं ततः ।
ध्वंसिने पदमादाय एतत्संख्यं परं शृणु ॥ ४२० ॥

तथा चैषां प्रयोगः — ''ओं सहस्रदीधितिच्छुरितविग्रहाय किरीटाय नमः''। ''ओं वाञ्छितसिद्धिप्रदाय महाचिन्तामणये कौस्तुभाय नमः''। ''ओं सर्वलक्षणसम्पत्प्रदाय श्रीवत्साय नमः''। ''ओं सौभाग्यजननि सर्वप्रदे वनमालायै नमः''। ''ओं प्राणात्मने सत्याय नमः''। ''ओं कालकर्त्रे चक्राय फट्''। ''ओं विश्वात्मने विश्वप्रदाय पद्माय फट्''।

सर्वास्त्रग्रसनादाय पराय तदनन्तरम् ।
सन्तापकाय शब्दन्तु दर्पविध्वंसिने ततः ॥ ४२१ ॥
एकादशाक्षरं विद्धि नवाक्षरमथोच्यते ।
अज्ञानखण्डनपदं पराय तदनन्तरम् ॥ ४२२ ॥
त्रैलोक्यमोहनपदं मूर्तये तु नवाक्षरम् ।
सर्वाकर्षकरपदं महामायामयेति वै ॥ ४२३ ॥
द्वादशाक्षरसंख्यस्तु नवाक्षरमथोद्धरेत् ।
प्रागखण्डितशब्दन्तु तदन्ते विनियोज्य च ॥ ४२४ ॥
पराक्रमाय शब्दन्तु सप्ताक्षरमतः शृणु ।
दर्पप्रशमकर्त्रे तु पञ्चार्णं विनिबोध वै ॥ ४२५ ॥
तेजोमालिनि चेत्येते द्वाविंशत्यनुकीर्तिताः ।
प्राग्वदाद्यन्तसंरुद्धाः स्वनामपदभूषिताः ॥ ४२६ ॥
संख्यानिष्ठाक्षरस्यान्ते दद्यात्संज्ञापदं सदा ।
चक्रशङ्खास्त्रमन्त्राणां कुर्यान्नामावसानकम् ॥ ४२७ ॥
क्रमात्सप्तदशानान्तु शक्त्यन्तानां च फट्पदम् ।

''ओं विद्ये विद्येश्वरार्चिते गदायै फट्''। ''ओं शब्दमूर्तये शङ्खाय फट्''। ''ओं रसनिधे भीमभीषणाय लाङ्गलाय फट्''। ''ओं प्राग्भुवनाधिपतये स्तम्भभूताय मुसलाय फट्''। ''ओं इन्द्रियकोशाय इष्वस्त्राय फट्''। ''ओं कल्पान्तानिलघोषाय विद्युल्लसितप्रभाय शार्ङ्गाय फट्''। ''ओं महामायाबन्धध्वंसिने खड्गाय फट्''। ''ओं सर्वास्त्रग्रसनपराय खेटकाय फट्''। ''ओं सन्तापकाय दर्पविध्वंसिने दण्डाय फट्''। ''ओं अज्ञानखण्डनपराय परशवे फट्''। ''ओं त्रैलोक्यमोहनमूर्तये पाशाय फट्''। ''ओं सर्वाकर्षणकरमहामायामयाय अङ्कुशाय फट्''। ''ओं अखण्डितपराक्रमाय मुद्गराय फट्''। ''ओं दर्पप्रशमकर्त्रे वज्राय फट्''। ''ओं तेजोमालिनि शक्त्यै फट्''। इति द्वाविंशतिमन्त्राः ॥

nine-lettered mantra. Take the words *mahāmāyā*, the word syllabled two *bandha* and *dhvaṃsine* to make (the mantra) of the same number of syllables.[132] The word *sarvāstragrasana* is to be taken with *parāya* added next[133] to it. The word *santāpakāya* is to be joined with *darpadhvaṃsine* to make eleven syllabled mantra.[134] Then is given the nine syllabled mantra with words *ajñānakhaṇḍa* and *pada* next (to it)[135] Nine-syllabled mantra has the words *trailokyamohana* and *mūrtaye*.[136] The words *sarvākarṣaka mahāmāyāmayāya* have twelve letters.[137] Take at first the word *akhaṇḍita* and add *parākramāya* at the end.[138] This has nine letters. Listen to the seven lettered mantra which is understood to have the five lettered word *darpapraśamakartre*.[139] The five-lettered mantra is *tejomālin*.[140] These twenty-five are enumerated. These as others stated before are contained between the words mentioned at the beginning and end and have their names (as given in the commentary). The syllables are stated as their numbers. The names of the weapon are always there. The mantras of discus, conch and weapons must end with their names. Others seventeen number upto *śakti* shall have the word sat at the end.[141]

132. This is the mantra of the sword.
133. *Kheṭaka*: Spear
134. This is the mantra of the staff (*daṇḍa*).
135. Axe has this mantra.
136. Noose (*pāśa*) has this mantra.
137. *Aṅkuśa:* goad.
138. *Mudgara:* Hammer.
139. This is the mantra of *vajra* (thunderbolt).
140. *Śakti's* mantra.
141. These are treated in more detail in SS. XIII; where they are shown to have forms; Ahs. contains their mantras in ch. XIX; where sixty weapons are enumerated with their mantras in ch. XXXIV & XXXV; they are elaborately treated in JS. ch. VI; SKS. Ṛṣi. X deals with many weapons; see Pād. S. Caryā XXXI for a detailed treatment of them.

**[ नृसिंहमन्त्रोद्धारप्रकारः ]**

अथ वक्ष्ये नृसिंहस्य विश्वत्रातुर्मनूत्तमम् ॥ ४२८ ॥
वर्णचक्रन्तु पूर्वोक्तं सुगुप्ते वसुधातले ।
उपलिप्ते तु संलिख्य पूजयित्वा यथाविधि ॥ ४२९ ॥
समुद्धरेत्ततो मन्त्रमनेकाद्भुतविक्रमम् ।
प्रणवं पूर्वमादाय तदन्ते विनियोज्य च ॥ ४३० ॥
नवमं नाभिवर्णेभ्यस्तदूर्ध्वेऽराच्चतुर्दशम् ।
तस्योपरि तदन्तस्थवर्णं गोलकवन्न्यसेत् ॥ ४३१ ॥
नमोऽन्तं वर्णमेतद्वै वाचकं परमात्मनः ।
ज्ञानादयो गुणाः षड्भ्यः प्रागुक्ता हृदयादयः ॥ ४३२ ॥
तदर्थमेव वर्णं तं षोढा संलिख्य केवलम् ।
द्वितीयतुर्यषष्ठैश्च द्वादशेनान्तिमेन च ॥ ४३३ ॥
चतुर्दशेनाराद्वर्गात्क्रमाद्वै विनियोजयेत् ।
बीजवच्छिरसा सर्वान् लाञ्छयेत्पञ्चमं विना ॥ ४३४ ॥
सर्वेषां प्रणवं पूर्वं स्वसंज्ञान्ते नियोज्य च ।
स्वकीया जातयश्चान्ते वौषडन्ताः क्रमेण तु ॥ ४३५ ॥
ओन्नमो भगवते नारसिंहायेत्यनेन तु ।
द्वादशाक्षरमन्त्रेण स्मृत्वा विग्रहवत्पुरा ॥ ४३६ ॥
सबाह्याभ्यन्तरस्थेन साङ्गेनाद्येन पूजयेत् ।

अथ विश्वत्रातानृसिंहमन्त्रमाह — **अथ वक्ष्ये नृसिंहस्य** इत्यादिभिः । तत्र 'प्रणवं पूर्वमादाय' इत्यादिना 'ओं क्ष्रौं नमः' इति [ नृसिंहबीजोद्धारम् ], तथा "ओं नमो भगवते नारसिंहाय" इति [ नृसिंहद्वादशाक्षरमन्त्रश्च समुद्धृतो भवति।] अङ्गमन्त्रास्तु सुस्पष्टाः ॥

[॥ इति श्रीमौञ्ज्यायनकुलतिलकस्य भगवच्छास्त्रपारीणस्य यदुगिरीशचरणकमलार्चकस्य श्रीयोगानन्दभट्टाचार्यस्य तनयेन अळशिङ्गभट्टेन विरचितायां सात्वतार्थप्रकाशिकाख्यायाम् ईश्वरतन्त्रव्याख्यायां त्रयोविंशोऽध्यायः ॥]

॥ इति श्रीपाञ्चरात्रे ईश्वरसंहितायां मन्त्रोद्धारविधिर्नाम त्रयोविंशोऽध्यायः ॥

*(Selection of Nṛsiṃhamantra)*

428b-437a. I shall tell the best mantra of Nṛsiṃha, the protector of the universe. The wheel of letters which was stated before, shall be drawn on a well-secured ground and smeared (with cow-dung) and shall be duly worshipped. This mantra of many marvellous powers is to be picked up from there. *Praṇava* is to be taken at first, the ninth letter from the nave (*kṣa*), the fourteenth letter in the spoke above it (*au*) and the last letter *'m'* above it, all to resemble to ball and the word *namaḥ*, which denotes the soul, at the end. *Jñāna* and others qualities have been stated from the six *hṛdya* and others. This must be drawn in six parts for that sake. The second (*a*), fourth (*i*), sixth (*ū*), twelfth (*ai*) at the end and fourteenth in the spoke are to be used in their order. All of them are to be marked at the top with the *bīja* except the fifth. All must have *Praṇava* at the beginning, and their name at the end, their own *jāti*[142] and from *vau* to *ṣaṭ* at the end in due order. *Om namo bhagavate nārasiṃhāya* is the twelve syllabled mantra. This must be thought of at first to have a body. It shall be worshipped with its parts both within and without.

Thus ends the twenty-third chapter called *Mantroddhāravidhi* in the *Īśvarasaṁhitā* of *Śrī Pāñcarātra.*

142. *Jāti:* limb; see under 61.

## MANTRODDHĀRA

Mantras are required for worship. The Āgamas have their own system of mantras. Some mantras, which are well known as the *vyāpakamantras*, e.g. *praṇava*, six-lettered mantra, eight-lettered mantra and twelve-lettered mantra are readily available. These are not adequate for worship which is of diverse kinds. Many deities known and unknown have to be worshipped. Ther attendants, ornaments and weapons and a variety of materials are used, when mantras have to be used. Invocation, attendance and sending off have also to be done. Mantras are not available for all of them.

The Āgamas have devised an efficient system which helps the adepts to form a mantra that is required from a stick of mantras. The mantras are composed of letters. They are generally held to be picked up from that stock which is called *mātṛka* or *mantramātṛkā*. *Mātṛkā* means mother. Being the source of mantras, these are called by this name. Elaborate details are given how to pick out (*uddhāra*) or select the mantras out of these *mātṛkās* in the *Jayākhya* (ch. VI & VII), *Lakṣmītantra* (XXIII), *Ahirbudhnyasaṁhitā* (17-19), *Pādmasaṁhitā Caryāpāda* (23), *Sanatkumārasaṁhitā Indrarātra* (II), *Sāttvatasaṁhitā* (XII, XIII, XVII and XXIII) and *Īśvarasaṁhitā* (XXIII).

The *Īśvarasaṁhitā* among others and especially the *Pārameśvarasaṁhitā* (III) contain the process of devising a wheel of *mātṛkās*. This wheel consists of concentric circles. The centre is the axle where *praṇava* is written. The circle next to it is called *nābhi* or nave which contains sixteen vowels. Around the nave is the circle containing are (spokes) containing the twenty-four consonants beginning with *ka* and ending with *bha*. The rim (*nemi*) of the wheel has the letters from *ma* to *ha* (nine letters). The circumference (*pradhi*) has *kṣa*. For instance, expressions like *akṣastha* (staying in the axle), *nemistha* (*sa*) on the rim; *nābhidvitīya* (*a*) second in the nave and *nābhipūrva* (*a*) first letter in the nave; the *daśamāddvitiyam varṇam* is *na; arādekādaśāt pūrvam* is the 22nd letter *pha* and *pūrva* is before that, that is, *pa* is meant here. *Nemestṛtīya* is *l* but *r* above is used. *Ūrdhve nābhyaparam* is a used above (*ūrdhva*) but *ūrdhva* means a next to *pra; bahiṣṭheśvaparam* the second letter in the rim which is without the inner circles.

The mantras are classified into four kinds: *bīja, piṇḍa, pada* and *saṃjñā*; the four actions of which get a very detailed exposition in this *saṁhitā* and the *Lakṣmītantra* (ch. 35 & 45).

Another method of drawing the wheel of letters is given in this text. The letters *ṅ, n, ṇ, n* and *m* are to be written in the centre in the east, south, west, north and centre respectively. Around this is the nave which shall have *ya, ra, la, va, śa, ṣa, sa, ha* and *kṣa* (nine letters). The four letters (except the nasals) in each group *ka, ca, ṭa, ta* and *pa* are to be written in the rim. The *bījamantras, piṇḍamantras* and *padamantras* are treated very elaborately in *ślokas* 279-408. Expressions *akṣāt paścimagata,* lying in the west of the axle means *n, bahiṣṭhebhyaḥ* means outside, that is rim, *madhyamākṣāt* in the middle of the axle that *ma*; and *arāntena* is *visarga.*

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